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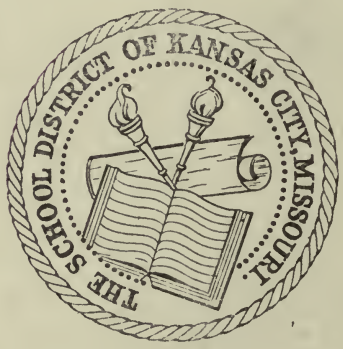

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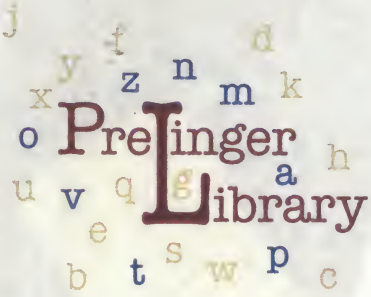

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The Wisconsin Archeologist

Vol. 17 | January, 1937 NEW SERIES | No. 1

SHELL ARTIFACTS .. and .. SHELL HEAPS

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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The Wisconsin Archeologist

VOLUME 17, No. 1
New Series
1937

PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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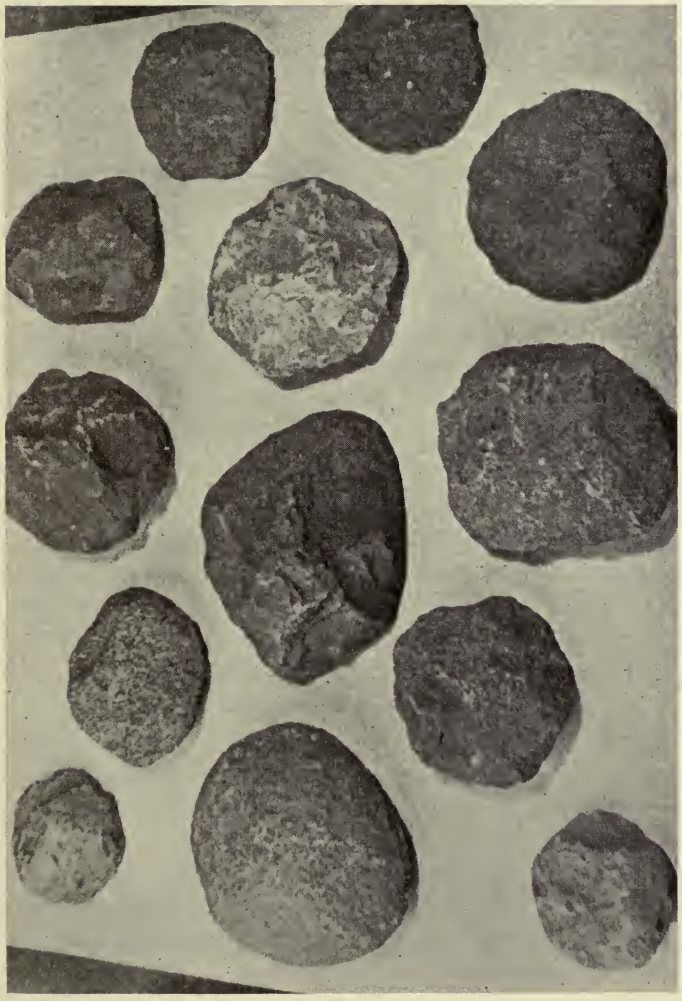

STONE DISCS
OSHKOSH PUBLIC MUSEUM

The Wisconsin Archeologist

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ABORIGINAL USES OF SHELL

Herbert W. Kuhm

Scattered throughout a wide range of archeological literature one finds mention, in random sentence or casual paragraph, of aboriginal uses of shell or of shell objects of aboriginal workmanship.

The intent of this paper has been to consolidate these isolated references into a study source of this specific phase of aboriginal culture in Wisconsin.

From the very nature of shell, being destructible in character, shell relics are rarely preserved from remote periods, and it is only by reason of their inhumation with burials that they appear among antiquities at all.

With reference to the age of shell relics, W. H. Holmes, in a treatise on "Art in Shell of the Ancient Americans," states that "specimens obtained from the mounds of the Mississippi valley have the appearance of great antiquity, but beyond the internal evidence of the specimens themselves we have no reliable data upon which to base an estimate of time. The age of these relics is often rendered still less certain by the presence of intrusive interments."

The abundance of lakes and streams in Wisconsin, teeming with mollusks, served as a source of supply of shell for the Wisconsin aborigines. Weapons, traps or nets were not necessary in the capture of mollusks; a stone to break the shell sufficed for all purposes. So man in his most primitive condition must have resorted to mollusks for the food which they afforded. In fact, clams were so major a part of the food supply of these ancient people that many writers refer to them as the "Clam Eaters."

wooden spoons, but still surviving among modern tribes as a special spoon for administering a sacred drink in the Medicine Dance.

Shown also are tanged spoons of shell, those from the Lake Winnebago focus being notched varieties, while those from the Grand River focus remain unnotched. They are worked Unio shells, each spoon being equipped with a spatulate tang whereby it was attached to a handle. In instances, the tangs were notched, probably as an element of decoration. Spoons of this type are characteristic for all Upper Mississippi culture sites in the eastern half of Wisconsin, but are unknown for the Mississippi Uplands area.

Writing of the Winnebago cooking and eating utensils, Dr. Paul Radin (Eth. Ann. 37, "The Winnebago Tribe"), states: "With regard to the kind of cooking and eating utensils used in the old days, there exists even among the Indians themselves considerable difference of opinion. According to some, their ancestors never used wooden utensils, mills, spoons or plates, but utilized shells of various kinds or other natural objects suitable to their needs. For dishes and spoons of various kinds and sizes, shells were utilized."

Dr. Barrett's "Ancient Aztalan" illustrates a shell spoon that was once used by the aborigines inhabiting that prehistoric site.

Although carefully shaped spoons have been found in some of the adjacent areas, no special shaping, however, appeared on any of the lighter clam shell spoons found at Aztalan.

The bivalved shells, when used as domestic utensils, do not present a great variety of form, alterations consisting chiefly in carving out a kind of handle or tang, by which device hot food could be eaten without danger of burning the fingers. This tang was produced by cutting away portions of the anterior and basal margins of the shell, leaving the salient angle projecting. The margin which was presented to the lips in eating or drinking was sometimes rounded and polished, while the outer edge of the ladle was occasionally ornamented with notches. Usually fashioned from Unio shells, these spoons, cups and ladles were used for dipping up food and drink.

Shells also were employed as containers for pigment, that is, as "paint cups."

2. Shell Implements

Aboriginal implements of shell include hoes, scoops, fleshers, saws, knives, gouges, celts or scrapers. In these uses, shell played a more important role in aboriginal domestic life than is generally accorded, ranging in use from hoes and celts for agricultural work to game dressers, clay and wood shapers and for gouging out charred wood in the fashioning of dug-out canoes.

The first white explorers of the Atlantic seaboard found many of the early American Indian tribes cultivating their maize, beans and squash with primitive agricultural appliances fashioned from unworked shells lashed to rude handles. The large, firm valves of clam shells were most frequently used.

Many such shell hoes were used at Aztalan, for the Milwaukee public museum expedition recovered from the Aztalan site in the course of its excavations all told one hundred and seventeen of these hoes, including fragments which were unmistakably remains of these implements.

Continuing in the words of Dr. Barrett: "Each of these perforated shell hoes was made from the halves of the heavy, ribbed bivalve, **Quadrula undulata,** Barnes, the large species of river mussel, still found in considerable abundance in the Crawfish river. This species was formerly very abundant here, if we may judge from its prevalence in the refuse pits and elsewhere at this site. This is a thick and heavy shell which grows to a much larger size than do the other species of mussels which also occur abundantly in this stream.

"Each of the hoes made from the coarser, ribbed species was carefully perforated and in most instances there was, near the hinge of the shell, a notch, quite evidently used in binding the shell to the handle in hafting. This notch varied considerably in depth, but was wholly absent in only three of the specimens.

"The exact method of hafting these Aztalan shell hoes is a matter of speculation as was also the angle at which the shells were set to the handle. It was quite evident, how-

ever, that they were bound to a wooden handle in such a manner as to make a very serviceable implement.

"That shell hoes were much used at Aztalan may be judged from their prevalence at the site and from the amount of wear shown by the cutting edge in a great many instances. They were doubtless used as an agricultural implement in tilling corn and other crops and may well have served in the excavating of holes for the posts of which the stockade was built."

Exhibited at the Milwaukee museum is a perforated shell hoe, bound to a wooden handle, which in all probability shows the method of hafting these agricultural implements. It is fashioned after the manner of a very unique specimen of shell hoe found in a rock shelter in Arkansas by workers of the Museum of the American Indian, Heye Foundation. The dry condition of the shelter had perfectly preserved the complete specimen, with its original wooden handle and its thong lashings.

W. H. Holmes maintains that the great majority of the scraping implements obtained from mounds, graves and shell heaps are simply valves of Unio or clam shells, unaltered except by use.

As scoops or gouges they were used in making dug-out canoes, the burnt portions of fired logs being gouged out with shell scoops.

In the making of pottery, unaltered shells were employed by the aboriginal potters to shape and smooth the coiled clay.

Notched shell implements include graters, saws and knives. Exhibited in the Milwaukee museum is a notched Unio shell, with serrated lip; it apparently served the practical purpose of a scraper or grater.

With it is a shell used as a knife in the preparation of food. Knives were simply sharpened bivalve shells. Such implements were used for scraping and digging as well as cutting. Besides their use in preparing food and in dressing game, Holmes further attributes the use of shell knives "in human butchery, as weapons for war and the chase, and in the bloody work of scalp-taking and torture."

Serrated, that is, artificially toothed shells, were used as saws. Dr. Barrett suggests that these sharp-edged shell

implements may have been used as saws to cut shell into desired shapes.

The Indians of Wisconsin also employed mussel shells to prepare deerskin for tanning. Shell fleshers were used to clean the inner surface of the hide of all shreds of fiber and meat. The survival from aboriginal to historic times of the practice of thus using shells is not at all astonishing, for they served the purpose well.

Utilitarian implements of shell must of necessity include fishing appliances, such as shell hooks, fish lures of shell and fish scalers.

To scale their fish, the aborigines often used mussel shells, very practicable for this purpose because of their sharp edges.

Nicolas Perrot, who visited the large village of the Outagamie at Green Bay, in 1665, found these early Wisconsin Indians scaling their fish with mussel shells. (Wis. Archeol., Vol. 20, No. 1.)

In catching fish, shell was used as a gorge hook, which consisted of a spike of shell fastened at its middle to the line.

Fish effigies, fashioned from Unio shell, were employed as fish lures. Each lure had two perforations. A line was attached to the upper perforation, placed marginally near the point of maximum convexity of the effigy's back. A short segment of line with a sinker and feather fluff was fixed to the ventral perforation. Then the effigy was bobbed up and down by the Indian fisherman to attract large fish within spearing distance.

Alanson Skinner, in his "Material Culture of the Mascoutens, or Prairie Potawatomi," describes the use of fish lures of shell as follows:

"In the month of February, the fishermen chopped holes in the ice and set up tipis over them. The fisher lay on the ice under his shelter, and angled with a fish carved from shell, weighted so that it would sink. This was attached by a short line to a short stick held in the hand. By manipulating the stick the lure was made to move naturally, while with the other hand the spear was held in readiness. When a fish approached sluggishly to seize the bait, the line was drawn toward the fisherman, and the fish allowed to follow within thrusting range, when the fisherman speared it."

The Menomini and Ojibwa, or Chippewa, similarly used mechanical fish lures of this type, according to Skinner.

3. Shell Tempering of Pottery

In certain foci or variants of aboriginal Wisconsin cultures, pulverized shell was added to clay as a pottery temper. This was, in fact, a characteristic of the Grand River and Lake Winnebago foci of the Upper Mississippi culture phase.

In his notes on "Aboriginal Pottery," W. H. Holmes asserts that the favorite tempering materials were the powdered shells of mollusks.

The shells were pulverized in mortars or by means of such devices as were at hand. Tempering served a useful purpose during the drying and baking of the clay. Pure clay has a tendency to shrink and crack in drying, and the coarse particles of tempering material counteract this tendency by interfering with the parting movements and impeding the progress of the cracks, whereas in a fine-ground paste, the flaw would, when once started, continue through the wall of the vessel in a direct line without interference.

The presence of foreign particles in the clay served in the distribution of the heat in firing and in the subsequent use over fire.

Further discussing shell tempering in "Ancient Pottery of the Mississippi Valley" (Eth. Ann. 4), Holmes says the tempering material employed was usually a moderately fine-ground clay, tempered in a great majority of cases with pulverized shells. In many of the vessels the particles are large, measuring a fourth to even one-half of an inch in width, but in the more elegant pots the shell has been reduced to a fine powder.

Older vessels that have lain long imbedded in wet soil have the shell tempering leached out; this may also have been accomplished by the use of liquids and boiling when being used by the aborigines. Newer vessels and those in better drained soil show the tempering to better advantage for study.

STONE DISCS

Gerald C. Stowe

Mr. A. P. Kannenberg, archeologist of the Oshkosh Public Museum, while carrying on excavation work in an ancient shell heap on Lasleys Point on the shore of Lake Winneconne, found 67 peculiar, problematical, round-flat, chipped stones known to archeologists as discs. All were found in a single day's work. This site in which the excavation work was carried on is situated midway between the barn and house near a chicken coop on the Serstead farm located on the highest elevation on what is historically known as Lasleys Point. The chickens in their industrious search for food and for the lime of the clam shells exposed this shell heap.

Shell heap is a term applied to deposits of refuse resulting from the consumption of shell fish as a food by the early Indians. Kindred deposits, known ordinarily as "kitchen middens," accumulate on all inhabited sites, and are among the most widely distributed and permanent remains left by primitive peoples. For these reasons, and because they necessarily contain examples of almost every variety of the durable handiwork of the peoples concerned in their accumulation, they are of the highest value to the student of prehistoric remains. In the waste resulting from the consumption of shellfish on this particular site clams of the following species were found: Lampsilis gracilis, Lampsilis rectus, Lampsilis tuberculata, Symphynota complanata, Symphynota costata (a very large species), Quadrula trigona, Quadrula plicata, Quadrula coccinea, Anodonta lewesii, Quodenta grandis (gigantia), and many more species. There are at least a half dozen such shell heaps on this farm, most of which have been disturbed and scattered by the plow. Since the occupancy of this country by white men, the destruction of these deposits has gone forward with great rapidity. Some have been used as fertilizer, many located on low land, have been covered over by water where artificial dams have raised the water level and many have been destroyed by amateur archeologists in a search for artifacts,

all resulting in the loss of much valuable archeological data and material.

The shell heaps of the southern states are of greater size and depth than those of Wisconsin. The shell heaps on the Serstead farm, most of which have been disturbed by the plow, are shallow, ranging from one foot to three feet in height and twelve feet to thirty feet in diameter. Some of these larger shell heaps are approximately homogenous but show evidences of stratification with layers of earth and other refuse intercalated with the shells. The cultural contents of the shell heaps, used as middens, furnish a valuable record of the arts and industries and customs of the primitive people concerned in their accumulation. Ordinary implements of stone, bone, shell, metal and pottery are embedded with the shells.

The occupants of the Serstead farm have, from time to time, picked up broken potsherds, arrows, a few bone artifacts and many stone objects, including the peculiar round, chipped stones described in this article. All were found near and around this exposed shell heap formation. The immediate vicinity for some distance along the lake front has been the site of a number of ancient villages as evidenced by the large amount of archeological material unearthed from time to time by the people living here.

During the excavation work carried on in this shell heap, all the soil was carefully sieved and inspected. Besides the major find of the 67 chipped stones, many decorated fragments of pottery of the Winnebago and Woodland cultures were unearthed. The Winnebago culture type of pottery is that type which is tempered with crushed clam shells and the Woodland culture is grit tempered with crushed granite. Many chipped stone artifacts of various types and some worked bone implements were also found.

As to the use of these chipped stones only vague suggestions and ideas have been set forth. The discs found in this deposit were all obtained within a radius of eight feet. All have a very definite shape and are of about the same weight, which lends plausibility to the theory that these artifacts had a very definite use.

They are made from flat, round, or oval granite, basalt, gabbro, limestone, sandstone, or other hard rock pebbles.

They measure from 2″ to 3¾″ in diameter and ⅜″ to 1¼″ in thickness. The majority are approximately round, others being slightly oval in form. All are chipped from the outer edges toward the middle, giving a sharp edge all the way around in some, in others the sharp chipped edge only goes three-quarters of the way around, leaving a flat edge between. The middle portion on both sides is unflaked in most cases. Several specimens have been chipped from small concoidal sections of round boulders. These only have one chipped edge.

Many archeologists would identify these artifacts as scrapers, others would call them discs, but the chipping is so irregular and crude that there is no definite cutting edge such as a scraper or disc would have. This theory of their use, therefore, is discarded. The theory of their use as "throwing stones" seems to be the most reasonable. After a careful study of the stones, their shape, workmanship and weight, we have come to the conclusion that they are identical with those described by Julian H. Steward in the "American Anthropologist," Vol. 30, No. 2, April, 1928, page 314. His theory is that they were used as "throwing stones."

If the flat circular stones are held in the hand, the forefinger and thumb encircling the stone, a firm grip can be secured for throwing. The unchipped end serves as an excellent hold for the tip of the forefinger; even if sharply chipped all the way around, the edge does not hinder throwing since it is not sharp enough to do any harm to the fingers. The stones being flat, fly with the sharp edge foremost, thus creating a formidable, dangerous weapon in the hands of an expert marksman. Such missiles could be used for the stunning and killing of small game. The weight of the stones, which range from ¼ pound to one pound, is sufficient to make them effective missiles.

The large number of these stones found while digging in the refuse shell heap adds weight to the theory of their use as throwing stones. Used as such weapons, many would have to be carried due to the number of "misses" encountered in hunting. It might require several or a number to dispatch an animal. The fact that all were recovered from a small area would appear to indicate that they were

placed in the shell heap to be later used when needed. Many other similar stones have been found by Mr. Kannenberg and the writer on the ploughed fields of the Serstead farm. In the spring and summer of 1937 more research work in this vicinity is to be carried on by the Oshkosh Public Museum and which undoubtedly will cast more light on the subject of these stones.

During work carried on at Butte des Morts, six miles southeast from Lasleys Point, several similar stones were unearthed; this indicates the widespread use of these artifacts.

This suggestion of their use as "throwing stones" is not given as an opinionated assertation, but purely as a very reasonable, plausible theory. No more definite statement can be made of this archeological find until experts have carefully studied and passed judgment upon them.

ARCHEO- AND ETHNO- CONCHOLOGY

The Study of Man's Use of Shells

H. J. Boekelman

It might appear as a rather bold step to present to those scientists engaged in the study of man, a new science at this late date, in this specialized field. The name which the writer has taken the liberty of affixing to this particular field of research is not new. It is making use of this prefix in an attempt to crystallize a movement which appears to have been under way in the minds of many scientists during the past 50 years, especially in Europe, and to a much lesser degree in America. If this subject can be accomplished the writer will feel amply repaid for his efforts along these lines.

As is indicated by the name, this science, using Conchology as a basis for the classification of the shells and their probable original habitat, has as its primary aim the assisting of Archeology and Ethnology in solving various perplexing problems.

The reasons why more attention has not as yet been given to this subject become clearer upon a closer study of the facts involved.

First. At first sight it would not appear to be a very fruitful field due to lack of material. A compilation of the work already accomplished shows the error of such judgment.

Second. The lack of trained men, of this type. Archeologists and Ethnologists are usually unfamiliar with Conchology, while Conchologists specialize in their particular field of effort.

However, every once in a while some individual appears to have become interested in both subjects at the same time, and has written in more or less detail upon some particular phase of them. While each article has its particular value, the greatest results undoubtedly will be derived from a general synopsis of all the information contained therein. The scope of this paper is entirely too limited to attempt at the present time any such effort, and the author fully appreciates its limitations in this regard.

It is a well-known fact that many of man's so-called earliest inventions have been found, upon a closer examination, to be due simply to his observation of some natural object, which he made use of first in its original condition, and later on modified or imitated, thus gradually surrounding himself with these various articles to improve his conditions of living.

The first use of mollusks undoubtedly would have been as a source of food supply, furnishing as they do, among other substances, the highly valuable salt and iodine material so necessary to the existence of life. This instinctive urge of eating shellfish is not singular to man; it has been reported from among other primates, the chimpanzees, for example, which periodically make trips to the coast for this purpose. Foxes, too, are known to eat mollusks, and many birds do the same as well as fishes and other animals.

Although the writer believes that man has utilized this source of food since his earliest day, the concrete proof of such an assertion in the form of shellheaps from the earliest periods is lacking. But would it not appear likewise reasonable to explain this evident lack of definite examples more to the fact of his being nomadic, and therefore not remaining long enough on one spot to accumulate masses of shells, rather than to his not having made use of shellfish as food?

Whatever the cause, although shellheaps have now been reported from almost every country of the world, the earliest dated ones appear to be of the Aurignacian type along the European, African, and Asia Minor shores of the Mediterranean, with preliminary reports from along the Nile river and down along the shores of Lake Tanganyika. The shellheaps from the rest of the world would appear, from our present state of knowledge, to belong to more recent periods, i. e., Azilian, Neolithic, and even Bronze and Iron Ages down to present-day times in a few out-of-the-way corners such as Tierra del Fuego, Andaman Islands, etc., where we still find the natives living this mode of life.

It would appear, therefore, that this mode of utilizing shellfish as a main source of food supply by man represents roughly a period between that of man's subsistence by means of hunting and of his development of agriculture, although it overlaps at times at both ends.

It is the firm belief of the writer, in which several others concur, that Archeo-Conchology, when used in the sense of a comparative study of the shells found in the different types of shellheaps throughout the world, together with the other faunal remains, will materially assist toward formulating a chronology of these various deposits. From independent studies already made locally by various scientists along these lines, it is quite evident that we have here a clue, provided sufficient material be examined in the various countries. Denmark, Portugal, New England, Florida, Brazil, Guiana, Japan, and China, where some work has already been done along these lines show in certain types of shells distinct changes in their shapes and sizes. The oyster is one of the most prevalent types to show such a change.

A comparative study of the types of shells consumed by the various occupants of the shellheaps should likewise throw some light upon the origin of these extinct people. Although the belief is rather widely spread that primitive man ate more or less anything in the way of food, certain indications do not always bear out this idea. A study of the shellfish consumed by three Australian tribes living along the same coast of Queensland, with a similar supply of varieties of shellfish, indicates that they do not consume the same type of shellfish, although each tribe has individual names for all of the species. The Andaman Islanders, on the other hand, eat certain varieties of shellfish which the Australians evidently consider unfit as food. Likewise, certain shells are taboo to the women from the Andaman Islands, some to the married, others to the unmarried ones. We also have the case of the Mya arenaria or soft shell clam. It is found in the Japanese shellheaps, and in those of the west and east coasts of the United States, but no report has as yet been found by the writer of its presence in the European shellheaps, although found living along the coasts and utilized today as bait for fishing purposes.

To come down to our present day civilizations, we find the same condition of affairs. Most Europeans refuse to eat the soft shell clam, while Americans are very fond of them. Against which Europeans (the Latin races) consider snails a great delicacy, whereas most Americans actually abhor the idea of eating them.

The writer is led to believe that the food habits of a race are among the ones most difficult to change, and if so, how much more difficult must it have been during prehistoric times when there did not exist the rapid means of transmitting new ideas and transportation of food supplies which we have at our command today?

We next arrive at the use that man has made in his daily life of shells as tools, then as ornaments. In this phase we make use of Archeo-Conchology in the case of the extinct races and Ethno-Conchology for the living types.

An examination of any of our large museum collections with this idea of shell articles in mind is quite a surprise to most people. Unluckily this material is scattered very widely. Were it possible to bring together all these articles under their respective types, the story shown would, in the writer's opinion, illustrate man's original source of development of many of his most useful tools and ornaments. The scope of this paper is entirely too limited to even take up one of these in detail. But, we believe it of some interest to at least point out just a few uses, whose origin would appear to have been modelled after a shell.

Spoons, trumpets, clothing (in New Guinea and the west coast of Panama), money, religious symbols (male and female phallic emblems due to primitive man's belief in their respective resemblance to the male and female sexual organs), tweezers (to remove surplus hair), bailers for boats, containers for water and for cooking purposes, chisels, axes, amulets, paint cups, as a source of dye supplies (purple), ornaments, such as pendants, bracelets, rings, necklaces, anklets, etc. By comparing the various types of any of these articles, say necklaces for example, the entire evolutionary process of development from the natural shell (such as a Dentalium not requiring any workmanship for stringing) or next shells with a hole roughly knocked through them, down to the most delicately worked beads manufactured from pieces of the shell, and exquisite gold reproductions (among the Incas, Egyptians, etc.) can be traced, throwing considerable light upon the type of culture attained by the respective peoples making them.

It might be well to mention at this point that ornaments made of shell at one time occupied relatively the same posi-

tion in the mind of primitive man that precious stones represent to the mind of present day civilized man. In the former case its value would necessarily increase with the distance from its place of origin, just as ours increases with its relative natural scarcity. Our jewelry stores are therefore but a link in this evolutionary chain, beginning with shells as its source.

The study of these types of prehistoric shell ornaments offers us a most illuminating point to trace out the prehistoric trade routes of the world. In Egypt, a study made by the writer indicates that the Egyptians, according to the types of shells found in their tombs, secured 66% from the Red Sea, 3% from the Mediterranean and 31% from the Nile river. Rather striking, when one considers that they had to carry the shells from the Red Sea across 200 miles of burning deserts. In the Sahara desert we again find among Neolithic remains many species of Red Sea shells together with a few Mediterranean species, although the former had to be carried over 1,000 miles as compared to some 200 miles for the latter. In America I will only quote a few examples. Among the Moundbuilders of the Mississippi valley and up into Canada we find several species of sea shells (Oliva, Marginella and Pyrula) brought from the Gulf of Mexico, probably via the Mississippi river, and in a cave discovered along the Delaware river in the state of Pennsylvania a Conus ternatus which is only to be found on the Pacific coast of Central America, over 3,000 miles distant. If the material already collected of this description could be carefully examined by Conchologists much valuable information pertaining to these long lost trade routes could undoubtedly be secured with most interesting results.

It likewise appears to the writer that it is possible through this line of research to procure considerable data pertaining to the so often discussed problem of whether man's many inventions were devised in widely separated parts of the globe, or as the other school maintains, each time at one particular place and distributed by diffusion. Studies along these lines embracing the use of shells as money, horns, or trumpets, and for the extraction of purple dyes, have already been started by various writers. While they show almost a world wide distribution, the data as yet

secured is still too fragmentary in most cases to attempt to draw definite conclusions.

The writer wishes to point out a very interesting and intriguing phase of this science pertaining to the study of the use of shells as arrowheads, spearheads, etc. Such use has been reported from a Neolithic cave in North Africa, and from shell heaps along the coast of Texas, a specimen (arrow head) from this locality being in the possession of the writer. Reports have likewise been made of such use in certain islands of the Pacific Ocean, where shell, due to its great available supply, has played an almost dominant role in the daily lives of the natives, although, peculiar to relate, not in the form of shellheaps. Undoubtedly such material has often been overlooked, having been mistaken by explorers as being broken pieces of shell and thrown away. It would be very interesting to secure further information on this point from other deposits in various sections of the world.

While much has been written upon the subject of shellheaps as likewise notations on the use of shell by man, the primary efforts have naturally been directed during these explorations towards the artifacts, although in recent years much greater attention has been devoted to the faunal remains. But how often do we find in the reports the stereotyped statement, "all animal remains belong to living species" without attaching a list of these animal remains? It is the hope of the writer that those engaged in such explorations may be induced to furnish him with such itemized lists, even if they be not published in their reports. If not of immediate value, they may some day throw considerable light upon certain points related to the general problem of the study of mankind.

In closing I believe it may be interesting to give the reader a general outline of the work accomplished along this line of research.

The writer, in his efforts to lay a foundation for future workers has, in four years' time, been able to get together 6,000 typewritten pages of literature, bibliography, abstracts, and translations, the latter alone amounting to 500 pages from the French, German, Spanish, Portuguese, and Japanese. Together with this material, classified by coun-

tries, a system of maps of each country has been started, upon which are placed numbered pins designating the shell-heap sites.

To study the possible variation of the shells, a system of drawers has been secured in which are being stored the specimens of the shells found in the various deposits. This material is thus made permanently available at Tulane University for present and future study, a matter of considerable importance to future workers, as so many shell heaps have already disappeared due to man and nature.

This science offers so many specialized lines of research that it has been impossible, due to lack of space, to more than touch upon a few of the outstanding ones.—(Reprinted from circular.)

LITERATURE ON WISCONSIN SHELLHEAPS AND ARTIFACTS

Lorraine C. Alfred

At the request of Charles E. Brown, secretary of the Wisconsin Archeological Society, I have prepared this brief article on the papers and items relating to Wisconsin shellheaps and artifacts which have appeared in past issues of The Wisconsin Archeologist, with the hope that it may prove in some wise helpful to workers in the field of local archeology.

Mr. Publius V. Lawson, a former very active member of the state society, was the first writer to contribute a paper on this subject. In the issue of October, 1902 (V. 2, No. 1), he contributed a paper bearing the title "Clam Eaters and Their Shellheaps in Winnebago County." This was the first description of the Lasleys Point shellheaps which Mr. Gerald C. Stowe mentions in his paper printed elsewhere in this issue (V. 17, No. 1, N. S.), and which he and Mr. Kannenberg have been excavating. Mr. Lawson mentions 18 shellheaps as being located on this farm. He also briefly describes others formerly located on the shore of Little Butte des Morts Lake at West Menasha and at Germania in Marquette County.

In a monograph, "Summary of the Archeology of Winnebago County," published in 1903, Mr. Lawson describes shellheaps located on Indian sites at Sills Creek, on Little Lake Butte des Morts, in Menasha Township, others at Richter's Landing, at Piacenza and at Lasleys Point on Lake Winneconne (V. 2, Nos. 2 and 3).

In another survey report, "The Archeology of the Lake Koshkonong Region," Mr. A. B. Stout and Mr. H. L. Skavlem give descriptions of shellheaps at and near the foot of this large lake, and a cache of three large conch shells found there in 1842.

Shellheaps occurring on various village sites along the Rock River between Beloit and Lake Koshkonong are described in a report on "Indian Village and Camp Sites of the Lower Rock River Valley," published in 1929 by C. E. Brown and T. T. Brown (V. 9, No. 1).

In 1910 Mr. Brown contributed a paper on "Notes on the Occurrence of Bone, Shell, Hematite and Lead Implements in Wisconsin" (Vol. 9, No. 1). In 1913 the same writer published another paper on "The Occurrence of Marine Shells on Indian Sites in Wisconsin" (V. 12, No. 2), describing some of the large Gulf Coast univalves found in caches and with Indian burials in various parts of eastern Wisconsin. Some of these had been cut for use as vessels or ladles. Several of these large shells are in the museums at Madison and Milwaukee.

In 1922 Alanson Skinner reported on three fish-shaped shell pendants found in some explorations conducted by J. A. Jeske and T. L. Miller at Kingston, in Green Lake County, and on an animal-shaped pendant in the Green Bay collection of Mr. John P. Schumacher of that city (N. S., V. 1, p. 19, 1922). These are mentioned by Dr. H. W. Kuhm in a monograph on "Wisconsin Indian Fishing, Primitive and Modern" (N. S., V. 7, No. 2, 1928). They are believed to have been fish lures. The author notes the presence of fresh water shells and snail shells on many old Indian sites in the state.

From these and other records which the State Society possesses it may be stated that among the shell artifacts now in Wisconsin collections are beads of cylindrical, disc shaped and other forms, pendants, gorgets, fish lures, perforated hoes, knives, scrapers, celts, fish scalers, pottery smoothers, discs, counters or dice, ladles, vessels and cut valves of clam shells.

ARCHEOLOGICAL NOTES

While examining some dirt brought to the surface of one of two mounds on the site of the Beaver Dam Boy Scout Camp Shaginappi, Mr. Albert H. Andorfer, a collector and member of the Society, made two interesting finds. One is a copper fish hook, two and one-half inches long and of heavy construction, not round but flattened on both sides, and with a remarkably sharp point. At the place where a line would be fastened there are two grooves about a sixteenth of an inch apart. The other discovery was a large flint arrowhead two and one-half inches long, with a bevel extending only along the left side of the blade.

Camp Shaginappi is located on Lake Winnebago, a short distance from Calumet or Pipe Village.

The first edition of a new pictorial bulletin of archeological data and facts to be known as the "National Archeological News" is scheduled to come off the press on March 1. Mr. Gerald B. Fenstermaker, well known amateur archeologist of Lancaster, Pennsylvania, will be the editor, and it will be published by the Conestoga Publishing Company of Lancaster. The publication, to be issued monthly, will contain illustrations and descriptive material prepared by the editor, relative to the artifacts and culture of the eastern prehistoric and historic Indians of both the Algonquin and Iroquoian families. The subscription price for one year will be $2.00.

A miniature group exhibit of the Cayapa Indians of Ecuador, South America, has been placed on display at the Milwaukee Public Museum. Dr. S. A. Barrett, director of the museum, lived for 15 months among the Cayapas, studying their culture and customs for the Museum of the American Indian, New York City. According to Dr. Barrett, the exhibit is the only one in the country of a South American Indian tribe in its native environment.

One of the last clay pipe factories, which once flourished in France, has closed. It was founded in 1825, furnished clay pipes for most of the nations of the world, and at the peak of its production (1895) was producing nearly 9,000,000 pipes a year. One of the molders, on the subject of the industry's decline, said, "The workman has forsaken the clay pipe for a briar—it is not so fragile—." Archeologists will recall the many broken and fragmentary clay pipes yet to be found on many of the Indian camp and village sites of the state and the nation.

A limited edition of a book containing a compilation of biographical sketches and photographs of Indian personalities of interest, entitled "Indians of Today," with a foreword by the Hon. Charles Curtis, has been published by the Indian Council Fire, 108 N. Dearborn Street, Chicago, Illinois. Copies are available at $2.50 each.

The museum of the Langlade County Historical Society, housed in the public library at Antigo, now has a well-catalogued and labeled collection of more than 500 items of historical and archeological interest. The Historical Records Survey of the Federal Writers' Projects of Wisconsin performed the work of arranging and recording this representative local collection.

Madeline Kneberg, holder of B.A. and M.A. degrees from the University of Chicago and formerly associated with the head of the anthropology department there, will be curator of the Beloit College Logan Museum and head of the anthropology department during the absence of Professor Paul H. Nesbitt, who is studying at the University of Chicago. Miss Kneberg won a wide reputation by disproving the theory that human hair could be used as a racial criterion. After months of painstaking research she proved definitely that the theory was false.

Noted for his work in preserving historical and archeological landmarks in Milwaukee, Supervisor Frederick Heath was recently elected an honorary member of The Wisconsin Archeological Society.

The Wisconsin Archeological Society and the Milwaukee County Historical Society, with the assistance of the Milwaukee County Board of Supervisors, plan to mark appropriately the sites of eight of the most important Indian villages of the city and county.

The Works Progress Administration has been asked to help make metal markers inscribed with descriptive legends to be placed on these sites of former Indian habitations. Markers will also be prepared for five main trails that were used by Indians and early settlers in coming to Milwaukee. They are the Sauk trail from Green Bay, the Green Bay trail (inland from the lake), the Chicago, Waukesha and Mukwonago trails.

Four Indian mounds located on private property north of E. Capitol Drive and east of N. Richards Street will also be marked. Efforts are being made by the archeological and historical societies to have the county park board buy the land on which the mounds are located to preserve them.

The Folklore Section of the Wisconsin Guide, Federal Writers' Project, has published a book, Wisconsin Place Name Legends. This contains about thirty Indian place legends, a number of which have not before appeared in print. Only one hundred copies were issued. Most of these have been placed in Wisconsin public libraries. A volume of Wisconsin Circus Lore is being prepared for publication.

The Wisconsin Archeologist

Vol. 17 April, 1937 NEW SERIES No. 2

The Joint Meeting

Water Monster Inhabited Waters

Unusual Banner Stones

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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1937

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MILWAUKEE

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Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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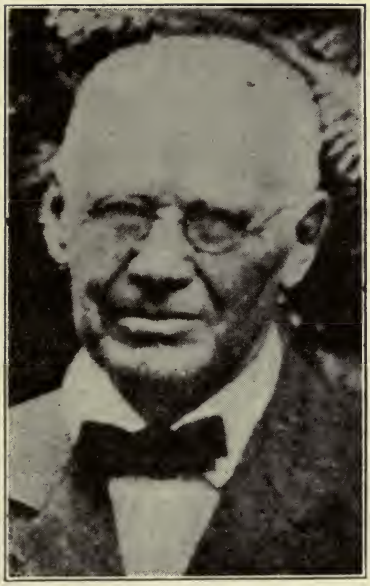

DR. J. J. DAVIS

The Wisconsin Archeologist

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DR. J. J. DAVIS

Taggart Brown

Dr. J. J. Davis of Madison, one of the oldest members of The Wisconsin Archeological Society, died in his room at the University Club on Friday, February 26, 1937, at the advanced age of 84 years.

Dr. Davis was at the time of his death curator of the herbarium of the University of Wisconsin. He was one of four surviving members of the first graduating class from the University of Illinois.

Since 1910 Dr. Davis had devoted his time to botany, as the curator of the herbarium. Before that he was a practicing physician in Racine for many years. In 1894 he was president of the Wisconsin Medical society and in 1905 president of the Racine Physicians and Business Men's Association. He was also a former president of the Wisconsin Academy of Sciences, Arts and Letters. His wife was the former Anna Margaret Snyder of Racine. She died at Madison 10 years ago.

A daughter, Marguerite, Madison, and a son in Iowa survive Dr. Davis.

Active, Vigorous

After the death of his wife he moved to the University Club. Members knew him as a familiar figure in a corner of the reading room in a big chair, poring over the daily newspapers, a black skullcap on his head.

Active and vigorous in spite of his years, Dr. Davis made two or three field trips each year, questing for specimens. Colleagues considered him an outstanding botanist,

one of the world's greatest authorities on plant parasites. Friends told The State Journal that Dr. Davis was putting the finishing touches on a scientific paper he had been working on for the past four years.

One of 20 Graduates

Dr. Davis received his degree at Illinois in 1872, along with 19 other graduates. At that time the university's enrollment was 381 students, 53 of them women. Dr. Davis was a member of Delta Tau Delta, first fraternity organized at the Illinois school. After getting his degree, he went to Hahneman Medical college, Chicago, completing his course there in 1875.

In Dr. Davis' undergraduate days the whole of the University of Illinois was housed in one building containing a men's dormitory, chapel, art gallery, and laboratory in addition to the regular classrooms. This building was blown down in 1878.

Dr. Davis knew Dr. Philo R. Hoy of Racine, one of Wisconsin's pioneer archeologists, and through his acquaintance with him also acquired an interest in Wisconsin archeological problems. When The Wisconsin Archeological Society was organized in 1903 as an incorporated state society he became one of its members, and at different times during the succeeding years he served on some of its standing and special committees. He also presided at at least one of the annual Joint Meetings which The Wisconsin Archeological Society and the Academy have been holding for many years. Although always busy with his botanical researches Dr. Davis found great pleasure in handling and admiring a finely shaped arrowpoint or a highly polished stone axe or hatchet. These brought back to him fond memories of some he had himself collected and treasured during his own boyhood. In late years when he sometimes visited the State Historical Museum he would linger for a moment before an exhibition case where such specimens were displayed and perhaps briefly discuss them with a docent.

The passing of this outstanding Wisconsin scientist will be regretted by many of the older members of The Wisconsin Archeological Society who knew Dr. Davis well.

WATER MONSTER INHABITED LAKES AND STREAMS OF WISCONSIN

Dorothy Moulding Brown

In Wisconsin Indian Place Legends, a booklet recently published by the Folklore Section of the Wisconsin Federal Writers' Project, there are a number of aboriginal legends connected with the Wisconsin and Rock Rivers and Lakes Winnebago, Koshkonong, Green, Thunder, and other lakes in which water monsters figure more or less prominently. No one knows how old some of these myths may be. Doubtless, most of them go back into the past for a hundred years, several hundred years, or an even longer period of time. All of our Wisconsin tribesmen appear to have firmly believed that in the many lakes and water courses in their tribal domains and hunting grounds all over Wisconsin there were present animal water demons of a very fierce and destructive nature.

Some of these mythical water monsters were huge snakes, great turtles, monster fish, bears, beavers, or panther-like animals, the latter often known by the name of water spirits.

These water animals lived in dens or lairs at the bottoms of lakes and streams and the very superstitious red men believed them responsible for many of the water phenomena such as storms on water, waterspouts, rapids, and whirlpools. They were responsible for the overturning of birch-bark or dugout canoes and for the drowning of swimmers. Such victims were often carried down by the water monsters into their dens and there devoured or imprisoned, their bodies to be later released. Such beliefs are still current among many Indians in Wisconsin.

In passing by or over waters believed or known to be inhabited by these water spirits, Indian canoemen paused to cast handfuls of kinnikinnik, or Indian tobacco, upon their surfaces to quiet and obtain the good will of these denizens. Such strange proceedings have been mentioned

by early French fur traders and other travelers and were also told to other white men by the Indians themselves.

Among other lakes and streams—not already mentioned —which these water monsters were known to inhabit were Lac du Flambeau, the Chain o' Lakes at Waupaca, Shawano Lake, Okauchee Lake, Poygan Lake, and Devils Lake. According to the Chippewa Indians an evil spirit lodges in the waters of Manitowish River, hence its name.

The water panthers, called by the Winnebago, Wakteci, have been described as huge, long-tailed animals with horns on their heads, large fiery eyes, and powerful jaws and claws. At night they came out on the river or lake banks. "Only a few Indians have ever seen them and some persons have become demented by seeing them."

When Earthmaker created the world he thrust four of these water spirits through it to keep the globe from revolving and to quiet it.

On the north shore of Lake Mendota, opposite Governors Island at Madison, is a known Indian den of a group of these underwater panthers. They have been held responsible for a number of drownings which have taken place here in recent years—of both Indians and white men.

These water spirits do not always remain at this station; some of them roam about the lake searching for possible victims.

It is believed that at Mendota originated the Madison legend that for some unknown reason Lake Mendota must each year possess the bodies of drowned white persons. Some of these were reported to have been students of the University of Wisconsin. On old Indian who makes more or less of a business of finding the bodies of drowned persons is said to have recovered several here.

The tale is told of a monster fish that lives in the deep water off Maple Bluff. This fish is supposed to be an Indian who at one time killed, roasted, and ate a spirit raccoon which he and another native had hunted, following its tracks from the northern shore of Lake Monona. For this rash act this unfortunate Indian, venturing into the

water because of a great thirst which came upon him, was transformed into a huge fish.

On still dark nights this monster disports itself in the water below the Bluff and may be heard beating its war drum and singing its war song. For years no Indian of the early Winnebago Tenney Park village, known as Cheedah, would venture very near this place at any time. Those who did nearly always met with some accident.

In Wisconsin Indian legendary lore "the powerful thunderbirds" and the water spirits were often at war with each other. Devils Lake obtained its evil name Tawahcunchukdah—Sacred Lake—from a battle of this nature which once took place here. The Thunderers shot their "arrows" (thunderbolts) down into the water and the water spirits threw great columns of water and jagged boulders into the air to combat their enemies. Thus the rocky bluffs surrounding this beautiful lake were rent and tumbled about as they now are.

A young Indian hunter who ventured near was promised a reward by the water spirits if he would shoot and kill some of the Thunderers, but the Thunderers also promised him a reward if he would destroy some of the water monsters. Not wishing to offend either spirit band, the young hunter wisely departed from the scene.

In Potawatomi and Winnebago Indian days a terrible water monster in the form of a fish ranged over the whole course of the Rock River, from the vicinity of present Beloit to the foot of Lake Koshkonong.

In the early spring the presence of this terror was known by the manner in which he had, in a mad rage, broken up the ice in the stream. Some Indians believe that he still occasionally reappears in his old haunts along this river.

A Menomini legend of Sturgeon Bay tells of two Indian girls who, while playing on the sands, were lured down into the waters of the Bay by a big hairy snake. Their father found their footprints on the sandy shore and guessed what had happened to his daughters. With the help of Manabus

and the Thunderers the girls were released from the wigwam of the monster and safely returned to their sorrowing parents.

In Lake Winnebago there lived a very large fish, probably a sturgeon, with a large appetite for moose, elk, and deer. It caught these in the channel of the lake inlet and devoured horns, hide, hoofs, and all. One day some Winnebago found this large fish floating on the surface of the water; it was dead. Searching for the cause, they found the branching antler of an elk protruding from its side. The fish swallowed the elk but had been unable to digest the antler.

Inhabiting Lake Koshkonong was a water monster of great power and terrible form. Two Indian boys once set out on this lake in canoes. The canoes were capsized and later the bodies of the boys were found floating in the lake. There was white clay in their ears and nostrils, a sure Indian sign that the water monster had caught and drowned them.

At Green Lake "more than a thousand years ago" a Sioux war party which had come by canoe to attack the Winnebago villages was destroyed by water spirits friendly to the Winnebago. The latter caused the canoes to be caught in a large whirlpool which they created and to be sucked down into the lake. Thus the Winnebago villages were saved.

A huge serpent formed the bed of the Wisconsin River by wriggling down from the forests of Northern Wisconsin toward the Mississippi River. All other serpents fled before this monster. The large serpent in his course burst through walls of solid rock forming the Wisconsin Dells.

In Thunder Lake a Thunder bird is imprisoned by a water spirit who vanquished him during a struggle while the bird was trying to carry him away. The bird is still there.

In a lake near Peshtigo is the den of a great white bear, the king of all bears. This lake, the Indians believe, is the window of a nearby mountain. Through this window the

bear observes what is going on in the world and keeps an eye on his enemies, the Thunderers.

At an Indian crossing of the Chain o' Lakes at Waupaca, there formerly lurked a water monster who caught unwary Indians who were fording the stream.

Many other legends of the lakes and streams of Wisconsin are as interesting. Spirit bears are believed to den up some of the large springs on the Menomini Indian Reservation. Flames may arise from these if their bear residents are provoked by poking tree trunks or limbs into the water or throwing in sticks or stones.

Offerings of tobacco, implements, and animal bones were formerly made by the Indians to the denizens of some of these springs.

The reverence which some Wisconsin Indians still have for the waterspirits and thunderbirds and the myths concerning them is indicated by the presence of figures representing them on beadwork pouches and bags, on wooden pipestems and on other articles of aboriginal manufacture and use.

Charles E. Brown published a paper on the "Sacred Springs" of Wisconsin in 1928 and George Overton one on "The Sacred Springs of the Lake Poygan Region." Both contain information bearing on the subject of this paper.

UNUSUAL BANNER STONES

Geo. A. West

There are several groups or classes of prehistoric articles of stone, many of them of wide distribution, the purposes and significance of which are not fully determined. They are often referred to as "ceremonials," an inappropriate term since there is no certainty that the objects were used ceremonially. These groups of objects have been variously named from their form or supposed use, but until their use is definitely known, it seems safer to assign names suggested by form only. This plan has become quite general and "boatstones, cache disks and blades, cones, cupstones, discoidals, boatstones, spools, and tubes are well-known examples. As our knowledge increases and uses become known, more appropriate names will be suggested.

The bannerstone group is exceedingly varied in form, but certain characteristics are ever present in their shape, of such a nature as to suggest the use of the term "bannerstones" in classifying them. The dominating features are the axial perforations and the extension of the body into two wing-like projections. Among the various forms are a two-bladed axe with broad wings, suggesting those of the butterfly or bird. Nothing is known of their use or the significance attached to them. The perforation would seem to indicate that they were mounted on a handle of some kind. Their use is supposed to have been for ceremonial purposes, and as they are too fragile for weapons or tools, it is suggested that the bannerstone was the symbol of ancient bird myth.

The distribution of bannerstones is quite general throughout the Mississippi Valley and the Great Lakes region. These objects are of stone usually selected for its fine grain and attractive color. Much skill is displayed in their manufacture. They are rare compared with the great numbers of Indian artifacts found here.

Two unusual bannerstones were found on the northeast quarter of Section six, Town of Hammond, St. Croix County, Wisconsin, on the farm of Michael Dillon in 1891 or 1892. Passing across a part of Mr. Dillon's farm was what is known as a "dry run" or waterway, which formerly drained a lake three or four miles east of his farm. The year they were found, high water caused this run to assume the proportions of a quite large river for some time; the angle of the abutments to a bridge crossing the run forced the water against the bank of the stream, resulting in the water washing out the banks for a distance of fifteen or twenty feet back from the bridge. The Dillon boys found these objects in the spring, below the washout, after the water had subsided, and until sent to the writer, they have been in the possession of M. E. Dillon, attorney at law, Ashland, Wisconsin.

The larger one is six inches long, made of greenstone, well polished, and unique in having the edge of each blade formed into two scallops. It is large and skillfully made.

The smaller one is nearly five inches long, of banded slate, well-polished, of the same general form as the larger one. All along its upper edges are tally marks. It is peculiar also in having a ridge on one side outside of and parallel to the axial perforation, while on the opposite side it is perfectly flat.

These unusual examples are now in the collection of Mr. Joseph Ringeisen of Milwaukee. A description of the "Banner Stone Ceremonials of Wisconsin," by Charles E. Brown, is published in The Wisconsin Archeologist, Volume 10, No. 4.

THE CONTEMPORARY SCENE IN WISCONSIN

Louise P. Kellogg

At the last census (1930) Wisconsin was credited with a population of nearly 3,000,000, of whom over 2,500,000 were native born. This indicates that the assimilation of Wisconsin's large foreign colonies has proceeded rapidly. Significant facts in this respect are the decline of foreign language newspapers and of foreign speaking churches. In the Methodist denomination, for example, the German Conferences have been abandoned, and the German Methodist churches are uniting with their neighbors, the English Methodists.

One significant element of the population is Indian, comprising 11,548 chiefly on reservations in Shawano, Ashland and other northern counties.

Wisconsin has been for the century since its organization as a territory (1836) preponderantly agricultural and rural. Now, however, industry has overtaken the agricultural interests as is indicated by an urban population of one and a half million, slightly in excess of the rural group. Those employed in industry exceed those in agriculture by 45,000. This indicates a shifting of the population to the large cities of the Lake Michigan terrain, where Kenosha, Racine, Milwaukee, and even Sheboygan, and Manitowoc have become heavily industrialized. A second area of this type is in the Lake Winnebago-Fox River Valley, where the waterpower of the lower Fox has been used for mills, chiefly paper making. The upper Wisconsin furnishes a third area of industrial enterprises.

Our three million people have evolved for themselves a government of a modern democracy. Aside from the usual executive, legislative and judicial departments of government a series of permanent administrative commissions touch Wisconsin life in nearly every department. Farmers are served by the Department of Agriculture and Markets; nearly all counties have a county agent, who gives advice on all phases of farm life. The Four H clubs serve to keep the young people on the farms and each year the university

provides a farm week of entertainment and education. The Industrial Commission serves labor in much the same way. It was originally created to enforce labor laws. In 1911 the administration of the Workmen's Compensation act was added to its duties. It maintains public employment offices in the principal cities of the state; supervises apprenticeship, wage collection and analyzes and publishes industrial statistics.

Wisconsin's penal and charitable institutions, eighteen in number, are under the Board of Control, appointed by the governor. The Tax Commission was one of the earliest of these administrative boards, having functioned for about forty years. The Public Service Commission, originally organized to regulate railways, now has regulatory charge of all public utilities, of their securities, of all transportation and motor carriers.

One of Wisconsin's resources consists of its natural beauty and scenery, which attracts thousands of tourists every season. The Conservation Commission is appointed to care for wild life, game and fish; it also has charge of the state parks, now fourteen in number, and of the four state forests, set aside to preserve and increase the woodlands. Important in this respect are the building and upkeep of roads, which have an especial commission for the highways of the state. Wisconsin's resorts are chiefly in the northern lake districts, but Lakes Geneva and Delavan, the Four Lakes of Madison, and the Oconomowoc lake district west of Milwaukee attract thousands of visitors and summer residents. One such resource appears neglected, the beauty and grandeur of the upper Mississippi cannot be reached by steamboats and is but little known.

Education is considered a state function in Wisconsin, and its urban and rural school systems are cared for by an elected state superintendent and his aids. The system is crowned by the State University, which ranks among the leading universities of the nation, nine teachers' colleges prepare the personnel of the educational system; while extension work directed by the university and adult education under the Board of Vocational Education gives every inhabitant of the state a chance for intellectual improvement.

The free Library Commission was one of the first agencies to provide traveling libraries for the more sparsely settled portions of the state; while the legislative reference library was a creation of a Wisconsin educator. A library school, connected with the university, gives professional training. The state (law) library and the Historical Society are maintained by the state for these respective interests.

One cultural interest which does not receive aid from the state is religion. As required by the state and federal constitution there is a complete separation of church and state. None the less the church in its many branches has penetrated to every part of the state and has left its mark on all its inhabitants. The Roman Catholic and Lutheran churches have largely been the gift of foreign immigrants; while the Baptists, Congregationalists, Methodists, Protestant Episcopalians, Presbyterians and a number of smaller sects are functioning throughout the entire state. Art, music and drama are also free of state direction. Milwaukee has an excellent Art School, while museums abound in nearly every city, and an annual exhibition is held. Milwaukee Germans long maintained a theater; but with the rise of the "movie" theaters local talent has declined or been absorbed. Athletitc sports, both summer and winter, are on the increase, especially the winter skiing tournaments, ice boating, skating, and the game of curling. Golf links are to be found near every large city; the many lakes afford opportunity for yachting and interstate regattas are held each summer. The football and basketball contests of the schools attract thousands of spectators. Motoring is the most universal of pastimes and the "Friends of Our Native Landscape" have a flourishing Wisconsin chapter, that visits and conserves the beauty of the cut-of-doors.

Thus the life of Wisconsin people is very largely institutionalized. Industry, agriculture, education and amusements are community interests. Art, drama, music and religious services are shared by great numbers. Even health and illness are controlled by state and local agencies. Hospitals are numerous throughout the state and the Wisconsin Memorial hospital at the university is open to patients throughout the state. The care of the unfortunate, the

deaf, blind and crippled children are receiving scientific oversight and cures.

One of the latest interests of the state, as well as of the nation, is security. Wisconsin has the first Employment Insurance law in any state. Mothers' pensions have been in operation for some time, and now Old Age Pensions are being introduced. A teachers' contributory pension law has been in operation for some years. The state employees, for whom there is an efficient civil service, have not yet received retirement allowances.

Wisconsin's state motto, adopted in 1851, is "Forward," on the dome of her fine capitol building is a gilded statue of "Forward" and the people of the state pride themselves on being **progressive.** Wisconsin's face is turned to the future, while thoroughly grounded in its past. Wisconsin was discovered by the French over three centuries ago; belonged to the empire of France until 1763; was part of the British Empire for two more decades, and remained a fur trade preserve under British influence for thirty more. In 1816 two American forts began the period of military occupation, which extended another score of years. As a territory for twelve years (1836-48) population poured into its borders from America and Europe. In 1848, still a pioneer community, Wisconsin attained statehood. During the Civil War Wisconsin furnished 90,000 soldiers to the Union Army. After the Civil War business and lumbering began on a large scale, and the state's resources were mercilessly exploited. With the turn of the century a measure of conservation began both for nature and man. With new appreciation of the community interests in contradistinction to individualism Wisconsin now prepares to go forward in co-operation and conservation to a brilliant future.

PROGRAM OF THE JOINT MEETING

The Wisconsin Academy of Sciences, Arts and Letters, The Wisconsin Archeological Society and the Wisconsin Museums Conference held a Joint Meeting at the Milwaukee Public Museum, Milwaukee, on April 9 and 10, 1937. The program of the two days' meeting follows:

FRIDAY FORENOON, APRIL 9

Registration

The Milwaukee Public Museum
9:00 to 10:00 o'clock

Opening Session

Meeting in the Museum Trustees Room
10:00 o'clock

Address of welcome. Mr. George A. West
President of the
Board of Trustees of The Milwaukee Public Museum

Announcements of business sessions and
appointment of committees

Following the general opening session the program of the meeting proceeded in two sections, running concurrently in different rooms and designated as Section A and Section B respectively.

Section A

Meeting in the Museum Trustees Room
10:15 to 12:30 o'clock

1. Indian uses of shell. Herbert W. Kuhm, Milwaukee. 10 minutes.
2. The Fort Atkinson Museum. Zida C. Ivey, Fort Atkinson. 10 minutes.
3. Wooden vessels of the Wisconsin Indians. Charles G. Schoewe. 10 minutes.
4. Middle and Lower Mississippi Valley pottery. Louis S. Buttles. 10 minutes.
5. Miniature slides for schools and museums. John B. MacHarg, Appleton. 20 minutes. Illustrated.
6. Wisconsin joins the ranks of earliest inhabited areas in America. Alonzo W. Pond, St. Croix Falls. 15 minutes. Lantern slides.

Section B

Meeting in the Museum Lecture Hall
10:15 to 12:30 o'clock

7. Carterius tenosperma Potts, a fresh-water sponge new to Wisconsin. James R. Neidhoefer, Marquette University. 15 minutes. Lantern slides.
8. Blood supply of the tympanic membrane of the Frog (Report on work done on Grant-in-Aid for Research allotted by the Academy in 1936). Paul L. Carroll, Marquette University. 15 minutes. Lantern slides.
9. The distribution of Sculpins (Cottidae) in Lake Michigan. Hilary J. Deason, University of Michigan. (By title.)
10. Honey in the "Primitive Physic" of John Wesley. H. A. Schuette, University of Wisconsin. 20 minutes.
11. The relation of Mohawkian facies to the Wisconsin Arch. Carl A. Bays, University of Wisconsin. 10 minutes. Lantern slides.
12. A new species of Receptaculites from the Silurian of Wisconsin. W. H. Twenhofel, University of Wisconsin. 5 minutes. Lantern slides.
13. Conquering the Frozen North; or The Romance of mining gold near the Arctic Circle. Rufus M. Bagg, Appleton. 45 minutes. Lantern slides.

FRIDAY AFTERNOON, APRIL 9

Section A

Meeting in the Museum Trustees Room
2:00 to 4:15 o'clock

14. A fourteenth century battleaxe unearthed in upper Michigan. Hjalmar R. Holand, Ephraim. 10 minutes.
15. The archeology of Washington Island. Alton K. Fisher, Milwaukee. 15 minutes.
16. The Winnebago culture focus. A. P. Kannenberg, Oshkosh. 10 minutes.
17. A French Trader's burial plot. A. P. Kannenberg. Oshkosh. 10 minutes.
18. A cache of Ohio blue flint blades. Ralph Buckstaff, Oshkosh. 10 minutes.
19. Proposed removal of French inhabitants from Wisconsin, 1816-1820. Louis P. Kellogg, Madison. 15 minutes.

Section B

Meeting in the Museum Lecture Hall
2:00 to 4:15 o'clock

20. A new Wisconsin meteorite. Rufus M. Bagg, Appleton. 10 minutes. Lantern slides.

21. Insoluble residues of the Mohawkian series. Laurence F. Dake and Carl A. Bays, University of Wisconsin. 10 minutes. Lantern slides.
22. The bottom sediments of Lake Monona. W. H. Twenhofel, University of Wisconsin. 15 minutes. Lantern slides.
23. Recent drainage changes in Jackson County. Ira A. Edwards, Milwaukee Public Museum. 10 minutes. Lantern slides.
24. A Juncus new to North America. S. C. Wadmond, Delavan. 5 minutes.
25. Photosynthesis of aquatic plants at different depths in Trout Lake, Wisconsin. W. M. Manning, C. Juday, and M. Wolf, University of Wisconsin. 15 minutes. Lantern slides.
26. The growth of the large-mouthed black bass in the waters of Wisconsin. George W. Bennett, University of Wisconsin. 15 minutes. Lantern slides.
27. Observations on the distribution of cultural features on the Mississippi delta fringe. V. C. Finch, University of Wisconsin. 15 minutes. Lantern slides.

Business Meeting

Meeting in the Museum Trustees Room

4:30 o'clock

The Wisconsin Academy of Sciences, Arts and Letters held its annual business meeting at this time. Members of the several committees and of the Council were present. Applications for membership and also for the Grant-in-Aid for Research were acted on at this time.

Tour of the Milwaukee Museum

4:30 o'clock

The Museum had undergone marked changes in the last three years during the government project work, so arrangements were made for a conducted tour, lasting about an hour.

Academy Dinner

Held in the Green Room, Hotel Schroeder

6:00 o'clock

The dinner was informal and was open to all members of the three societies, and to all non-members who wished to attend.

Evening Lecture

Held in the Lecture Hall, Milwaukee Public Museum

8:00 o'clock

Gadgets and Galaxies

Joel Stebbins and Albert E. Whitford, Astronomers of the Washburn Observatory. Demonstration and lantern slides.

SATURDAY FORENOON, APRIL 10

Section A

Meeting in the Museum Trustees Room
10:00 to 12:30 o'clock

28. Electoral suffrage in Wisconsin. John G. Gregory, Milwaukee. 15 minutes.
29. Spenser as an historian in prose. Rudolf B. Gottfried, University of Wisconsin. 15 minutes.
30. University of Wisconsin genesis. Ruth J. Shuttleworth, Madison. 10 minutes.
31. Jefferson County cemetery lore. Victor S. Taylor, Lake Mills. 10 minutes.
32. Wisconsin circus lore. Dorothy M. Brown, Madison. 10 minutes.
33. Cave legends. Victor S. Craun, Milwaukee. 10 minutes.
34. The Wisconsin Guide, Federal Writers Project. Charles E. Brown, Madison. 10 minutes.
35. The last French Traders of Butte des Morts. George Overton, Butte des Morts. 15 minutes.
36. Recently discovered Mogollon culture in southwest New Mexico. Paul H. Nesbitt, Beloit. 15 minutes.
37. Indian mounds at Horicon and vicinity. Wilton E. Erdman, Horicon. 10 minutes.
38. Types of Pioneer Stories and Songs. Albert O. Barton, Madison. 15 minutes.
39. The Wisconsin Historical Records Survey. J. E. Boell, Madison. 10 minutes.
40. The Federal Art Project. Charlotte M. Partridge, Milwaukee. 10 minutes.

Section B

Meeting in the Library Club Rooms
10:00 to 12:30 o'clock

41. Co-ordinating meteor observations by radio. Edward A. Halbach, Milwaukee. 15 minutes. Lantern slides.
42. Celestial photographic photometry with small cameras. Lynn Matthias, Milwaukee. 15 minutes. Lantern slides.
43. Amateur telescope making by high school students. M. J. W. Phillips, Milwaukee. 15 minutes. Lantern slides.

44. The American elm as a source of capric acid. H. A. Schuette, University of Wisconsin. 10 minutes.
45. The characteristics and composition of the seed oil of the hackberry. Raymond G. Zehnpfennig (Introduced by H. A. Schuette), University of Wisconsin. 15 minutes.
46. Seasonal variations in the needle oil of the White Spruce, Picea glauca (Moench) Voss. [Picea canadensis (Miller), P. alba (Link)] H. N. Calderwood, University of Wisconsin. 15 minutes. Lantern slides.
47. The present status of Dane County prairie flora. Frank W. Gould, University of Wisconsin. 10 minutes.
48. The root systems of some Wisconsin prairie plants—preliminary report. Charles F. McGraw, University of Wisconsin. 15 minutes.
49. Dynamics of some prairie plants in Juneau County, Wisconsin. J. Walter Thomson, University of Wisconsin. 15 minutes. Lantern slides.
50. Baranowice, an estate in Polish Silesia. Loyal Durand, Jr., University of Wisconsin. 15 minutes. Lantern slides.

SATURDAY AFTERNOON, APRIL 10

No formal program of papers was planned for the afternoon. Members of the three societies followed their own plans for this time. The Museum was open from 1 to 5 o'clock for visitors. Miss Partridge, Director of the Layton School of Art and the Layton Art Gallery, and also State Director of the Federal Art Project, entertained members of the three societies at the Art Gallery.

NOTES

The meetings of Section A were especially well attended, from 50 to 75 persons being present at each meeting. Mr. Geo. A. West presided, Mr. Charles E. Brown acting as secretary of these sessions of archeologists, museologists, writers and artists. A resolution favoring the permanent preservation of Garlic Island in Lake Winnebago and of the Eulrich garden beds near Neenah, introduced by A. P. Kannenberg, was adopted.

ARCHEOLOGICAL NOTES

MEETINGS

February 15, 1937. Dr. H. W. Kuhm presiding. There were fifty members and visitors in attendance. Secretary Brown announced the election to membership of Conrad F. Oakland and Robert B. Hartman, Milwaukee, and Walter Jackola, Commonwealth, annual members and of John Peter Knudsen, Jr., Milwaukee, a junior member. All had been regularly elected at the Directors' meeting held at Hotel Aberdeen earlier in the evening. The Central Section, American Anthropological Association, would meet at Iowa City, Iowa, on April 16-17. This meeting and a meeting of the Milwaukee County Historical Society to be held at the City Club, Milwaukee, on February 28; all members were requested to attend.

The program of the meeting consisted of a lecture on "Winter Customs of the Indians" by Mr. G. M. Thorne. It was very interesting and was discussed by the Messrs. Geo. A. West, John G. Gregory, Dr. A. L. Kastner, H. O. Zander, R. B. Hartman, C. E. Brown and other members. Exhibits of snowshoes, snow snakes, ice arrows, whip tops and other specimens were made.

Mr. Wilton E. Erdman told of the survey work being carried on by himself in the Horicon Lake region in Dodge County. Mr. Brown reported that field notes had been received from Merrill P. Henn, Union Grove, and A. G. Saunders, Ontario. Mr. Walter Bubbert spoke of the proposed Kettle Moraine State Park in Waukesha and Washington counties. At the close of the meeting exhibits were made and discussed by the Messrs. G. R. Zilisch, Walter Bubbert, C. F. Oakland, Merrill P. Henn and Dr. L. S. Buttles.

March 15, 1937. Annual meeting, Dr. H. W. Kuhm presiding. About one hundred members were in attendance. The Secretary announced the election to honorary membership of Dr. P. L. Scanlan, Prairie du Chien, and the death at Madison of Dr. J. J. Davis, an old member of the Society. Dr. P. L. Scanlan, a Wisconsin historian of note, and author of a new book on Prairie du Chien history, spoke briefly in appreciation of the honor conferred upon him by the Society.

Mr. Joseph Ringeisen, Jr., reported on the work done by the Frauds Committee and Dr. L. S. Buttles presented a report of the Program Committee. Treasurer G. M. Thorne read his annual report which was accepted. An auditing committee consisting of the Messrs. Dr. A. K. Fisher, C. G. Schoewe and W. C. McKern was appointed.

Secretary Brown read the report of the nominating committee (Messrs. T. L. Miller, Geo. A. West and Joseph Ringeisen, Jr.) appointed to nominate officers for the ensuing year. This report renominating all of the officers of the previous year was accepted. There were no other nominations and the Secretary was ordered to cast a ballot for their election. This was done and these officers declared elected.

Mr. Walter Bubbert gave an interesting illustrated lecture on "Indian Uses of Shrubs and Trees" describing the numerous uses made by the Wisconsin tribes of the roots, bark, buds, flowers, leaves, fruits and nuts as food, medicines, charms, dyes and in woodworking, etc. Various members and guests participated in the discussion which followed.

Mr. Frederic Heath exhibited a series of large plaster casts prepared by the Milwaukee Art Project, WPA, for the marking of the Sauk, Waukesha and Chicago trails at Milwaukee. These were greatly appreciated by the members.

Exhibits of Indian stone and copper implements were made by G. R. Zilisch, H. O. Zander and Paul Scholz.

A list of the officers elected at this annual meeting appears on one of the front pages of this issue of The Wisconsin Archeologist.

The annual joint meeting of the Wisconsin Academy of Sciences, Arts and Letters, The Wisconsin Archeological Society and the Wisconsin Museums Conference will be held at the Milwaukee Public Museum on Friday and Saturday, April 9 and 10.

Members and guests of the three state societies are cordially invited to attend the meeting. Two concurrent sections will be held for the reading of papers. Section A for the presentation of papers on archeology, history, literature and the social sciences. Section B for the presentation of papers on astronomy, botany, chemistry, genetics, geology, mathematics, physics, etc., and the several applied sciences. Mr. Charles E. Brown, president of the Wisconsin Museums Conference, acted as director of the meetings of Section A on Friday morning and afternoon.

The Central Section, A. A. A. and the Society for American Archaeology will hold a Regional meeting at Iowa City, Iowa, on April 16 and 17. The committee on State Archeological Surveys, National Research Council, will probably hold its last meeting at this time. Its work will be taken over by the Society for American Archeology. At this Iowa City meeting an invitation will be extended to the societies to hold their 1938 meeting at Milwaukee.

PUBLICATIONS

The first issue of the National Archeological News published by Gerald B. Fenstermaker, editor, at Lancaster, Pennsylvania, on March 1, 1937. This issue contains interesting articles on "Snow Snake," a Double Burial, a Thunderbird Effigy, Little Stone Dolls, Indian Bead Standards and others. We extend to the editor our best wishes for the success of this magazine.

The January, 1937, issue of American Antiquity, quarterly review of American archeology published by the Society for American Archeology, at Milwaukee. contains interesting papers on New World Man, The Occurrence of Coiled Pottery in New York State, Culture Influences from Ohio in New York Archeology by Wm. A. Ritchie, and a Suggested Projectile Point Classification.

The University of Minnesota Press has published "Norwegian Emigrant Songs and Ballads" by Theodore C. Blegen, superintendent, Minnesota Historical Society, and Martin B. Rudd, professor of English, University of Minnesota. More than fifty emigrant songs and ballads, some with music, are published. "This is a unique contribution to folk literature and social history."

The Wisconsin Archeologist

Vol. 17 | July, 1937 NEW SERIES | No. 3

Karmaman Cache

Interstate Park Bison Bones

Horicon Mounds

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Accepted for mailing at special rate of postage provided for in Sec. 1103 Act, Oct. 3, 1917. Authorized Jan. 28, 1921.

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1937

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WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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PROGRAM—Dr. L. S. Buttles, H. W. Cornell, Mrs. Theo. Koerner, E. E. Steene.

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Life Members, $25.00	**Endowment Members, $500.00**
Sustaining Members, $5.00	**Annual Members, $2.00**
Institutional Members, $1.50	**Junior Members, $ .50**

All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 917 N. 49th Street, Milwaukee, Wisconsin.

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KARMAMAN CACHE

The Wisconsin Archeologist

Published Quarterly by The Wisconsin Archeological Society

VOL. 17 MILWAUKEE, WIS., JULY, 1937 New Series No. 3

A CACHE OF OHIO CHERT DISKS

Ralph N. Buckstaff

The forty-one specimens of chert disks described in this paper are now in the Archeological collection of the Oshkosh Public Museum. I am indebted to Father Francis Dayton of New London for the history of the finding of this cache which is as follows:

It was found on the farm of Mr. Albert Karmaman, son of Chas. Karmaman, June 12, 1929, in the N. E. ¼ of Section 2, Township of Caledonia in Waupaca County, Wisconsin. The field is sandy and has long been cultivated. Mr. Karmaman said: "I was following the plowman, a Mr. Borchard, whose plow turned over several flints. I picked them up and then dug down a few inches in the sandy soil and found a cache of 43 beautifully cut stone blades. They nearly filled a bucket. I gave the neighbors three of them."

He showed thirty-nine of them to Father Dayton who acquired two for the New London Public Museum. Eventually they were sold to a second party, Mr. St. George. These and the ones given to the neighbors were purchased by R. N. Buckstaff and turned over to the Oshkosh Public Museum.

Father Dayton personally visited the site, found some chipped fragments, and saw the spot where the disks were found. A careful study of the surrounding field convinced him there was no village site near there. The cache was located three hundred feet from the little stream called "Potters Mill" down which, one and one-half miles, is Lake Cincoe, a bayou lake of the Wolf River in the famous cut-off

country. He thinks the cache was brought up the river and hidden in the sandy field for safekeeping. The spot no doubt was marked in some manner. The owner in some way failed to retrieve his property, perhaps because of an accident to himself or the removal of the landmark.

Disk Forms in Karmaman Cache
Plate 1

The disks were piled in the form of a pyramid and oval in outline. The stones were all laid lengthwise.

These artifacts are made from chert of Devonian formation, which, according to Mr. C. E. Brown, comes from the Wyandotte Cave district in Indiana, forty miles west of Louisville, Kentucky.

The blades are bluish-grey in color and blending in some places into a brownish tint. Some are a shade darker and a few show fossil formations.

The stones show, according to Mr. A. P. Kannenberg, a pressure flaking. This chipping is coarse and large in the

central part of the disks. The edges show much finer workmanship, are thin and quite sharp.

The work on them is very uniform and most symmetrical and all are leaf-like in outline. None of the specimens show evidence of any reworking, rather that of a finished piece.

The grain of some of the chert has caused unequal chipping and this gives these disks a warped appearance when seen edgewise. One shows a decided curve towards the point, others are very flat.

I have divided the forty-one specimens into eight groups according to the characteristics of each disk. Group I: Has four specimens. These are leaf-like and oval in shape and pointed at either end. The sides are well rounded and uniform in curvature. The widest part, 3¼ to 3⅜ inches, is in the center of the stone. The lengths are nearly equal, being from 5¼ to 5 17/32 inches. The average thickness is ½ inch. The weight 7 to 8 ounces each. They are 3/5 as wide as long.

Sp. No.	Wt. Oz.	Length Inches	Width Inches	Thickness Inches
37	6	4 16/32	3 8/32	19/32
7	7	5 12/32	3 12/32	16/32
30	8	5 12/32	3 12/32	16/32
36	7	5 14/32	3 8/32	16/32

Group II: Six specimens shaped like those of Group I. Leaf-like and oval. Sides more rounded. Ends less pointed. These are a little wider in width, ranging from 3¾ to 4 1/32. The average length is over 5¼ inches. They weigh from 7 to 10 ounces each. The thickness varies from 13 to 18/32 inches.

Sp. No.	Wt. Oz.	Length Inches	Width Inches	Thickness Inches
15	9	5 24/32	3 28/32	19/32
31	8	5 14/32	3 30/32	14/32
32	7	5 12/32	3 26/32	16/32
34	8	5 8/32	3 24/32	13/32
38	7	5 16/32	3 20/32	17/32
39	10	5 16/32	4 2/32	17/32

Group III: These four specimens are ovate in shape, the widest parts being from 3⅛ to 3½ inches. These are some-

what narrower than those in Group II. The bases of these are more rounded than the pointed apex. The lengths vary from 5 17/32 to 6 1/8 inches. The thickness is a little over 1/2 inch. The weight of each specimen is from 7 to 10 ounces.

Sp. No.	Wt. Oz.	Length Inches	Width Inches	Thickness Inches
11	7	5 17/32	3 10/32	15/32
14	6	5 17/32	3 4/32	17/32
17	10	6 4/32	3 16/32	16/32
29	9	5 28/32	3 10/32	18/32

Group IV: The five disks of this lot are leaf-like and oblong in shape with the ends bluntly pointed. They are oval in outline. The lengths vary from 5 5/8 to 6 3/8 inches, their widths from 3 to 3 7/16 inches. Three of the specimens are 1/2 as wide as long and two 3/5 as wide as long. They weigh from 7 to 9 ounces each. The thickness from 16 to 19/32 inches.

Sp. No.	Wt. Oz.	Length Inches	Width Inches	Thickness Inches
6	8	8	3 14/32	16/32
8	7	5 20/32	3	19/32
13	7	5 20/32	3 2/32	17/32
35	9	6 4/32	3 8/32	17/32
40	9	6 12/32	3 8/32	16/32

Group V: The seven specimens of this group are ovate in shape and differ from those in Group III in that the base as well as the apex is pointed. The length varies from 5 15/16 to 6 15/16 inches. Their widths range from 3 9/16 to 3 7/8 inches. The outlines of these disks are not as uniform as those in the preceding groups. They weigh from 8 to 12 ounces each. The thicknesses vary from 15/32 to 5/8 inches. The ratio of width to length is 1/2.

Sp. No.	Wt. Oz.	Length Inches	Width Inches	Thickness Inches
2	12	6 2/32	3 28/32	20/32
5	10	6 4/32	3 28/32	20/32
19	9	6 4/32	3 24/32	17/32
21	12	6 16/32	4 8/32	18/32
25	9	6 10/32	3 24/32	17/32
26	8	6 4/32	3 18/32	16/32
33	9	6 4/32	3 20/32	15/32

Group VI: In these seven leaf-like ovate disks the widest part is nearer the base than those in Group III and the

bases are more rounded. The outline is less uniform. The lengths vary from 5⅝ to 6½ inches. Widths range from 3½ to 4⅛ inches. They weigh from 9 to 12 ounces each. The ratio of the width to the length is ½; in the widest specimen it is ⅔. The thickness averages a little more than ½ inch.

Sp. No.	Wt. Oz.	Length Inches	Width Inches	Thickness Inches
1	9	6 2/32	3 20/32	18/32
3	9	5 24/32	3 26/32	17/32
9	10	5 20/32	3 16/32	21/32
12	12	6 17/32	4 4/32	17/32
24	10	6 4/32	3 19/32	19/32
27	10	6 10/32	3 12/32	15/32
28	11	6 8/32	3 28/32	18/32

Group VII: The four leaf-like disks of this group are more than half as wide as long. Specimen number 23 is 4/5 as wide as long. The points at both ends are quite blunt. They range in length from 5$\frac{13}{16}$ to 7 inches. The width is from 3$\frac{25}{32}$ to 4$\frac{13}{32}$ inches. Their weights are eleven and twelve ounces each. The average thickness is $\frac{5}{16}$ inches.

Sp. No.	Wt. Oz.	Length Inches	Width Inches	Thickness Inches
16	11	6 8/32	3 30/32	19/32
18	11	6 9/32	4 8/32	18/32
21	12	6 16/32	4 8/32	18/32
23	12	5 26/32	4 13/32	18/32

Group VIII: These three leaf-like disks have well rounded sides and rather sharp pointed ends. Specimen 4 is 7¾ inches long and 4$\frac{5}{16}$ inches wide. Number 22 is 7 inches long and 3$\frac{25}{32}$ inches wide. Number 10 of this group is 6¼ inches long and 3$\frac{9}{32}$ inches wide. Their average thickness is more than ½ inch. The width to the length of these stones is about ½.

Sp. No.	Wt. Oz.	Length Inches	Width Inches	Thickness Inches
4	11	7 24/32	4 6/32	18/32
10	9	6 8/32	3 18/32	17/32
22	12	7	3 25/32	19/32

The blanks in Groups II, V, and VI are greater in number than those in the other lots. These various shaped

disks of these classes were probably more commonly used than those of the others. The specimens in Father Dayton's collection belong to Group VII.

The definite shapes of the various disks in the different groups would indicate a particular purpose for their use; it hardly seems probable all of these forms were used for agricultural purposes unless it was for particular needs in this field. The fine workmanship and symmetrical outline points to a possible ceremonial usage for these chert disks. This cache is the first of its kind to be found in this locality.

WISCONSIN JOINS RANKS OF OLDEST INHABITED AREAS IN AMERICA

Alonzo W. Pond

Scientists are puzzled by the discovery, at Interstate Park, Wisconsin, of a double-pointed copper awl and two flint arrow heads associated with the bones of extinct bison in the bottom of a peat swamp possibly ten thousand or twelve thousand years old. Only a few years ago weapon points of chipped flint were found at Folsom, New Mexico, with the bones of extinct bison and were acclaimed the oldest type of tools on this continent. Since then other tools have been found in the southwest associated with the bones of mammoth, musk ox, ground sloth and camel. The recent find in Wisconsin would indicate that the oldest inhabitants of America were skilled metal workers as well as artists in stone. The discovery may cause scientists to revise their opinions as to the time prehistoric animals became extinct and it may indicate a new route by which prehistoric man spread over North America.

The unusual piece of copper is ten and a half inches long. It is round in cross section and tapers at each end to a fine, delicately sharp point. It was found at the bottom of a peat deposit at the lower end of Mountain Meadow on the Wisconsin side of Interstate Park. Much of the copper, including one point, is encased in peat impregnated with copper sulphate and other metal salts. The exposed parts of this interesting artifact are bright despite the centuries it has been buried in the peat. The copper seems to have acted as a focal point for the deposition of metal salts, of copper, iron and sulphur, all of which are present in the region. The fine hammer marks and little flecks of free silver, typical of the native copper of this region, show definitely that the metal salts around the piece did not result from the action of the swamp waters on the implement.

The discovery is the result of work being done by CCC Co. 633 in Interstate Park, Wisconsin. While digging a trench through Mountain Meadow for the location of a water pipe, the CCC enrollees found several large bones at a depth of three to four feet in the peat. As superintendent of the project my attention was called to the discovery at once. I suspected that the bones were prehistoric and gave instructions that any further discoveries should not be removed until they could be photographed in place. A few days later I asked my senior foreman, Mr. H. S. Kunsman, a geologist, to take the bones to the University of Minnesota for identification. He returned with the information that scientists in Minneapolis identified the bones as those of bison, probably the extinct species, bison occidentalis, but that positive identification depended upon finding the skull and horn cores which are much larger in the extinct bison than in the modern species. In their opinion the find warranted further excavation since positive identification would extend the known range of either species and give valuable data concerning the Grantsburg lobe of the Keewatin ice sheet. Ac-

Bison Bones in Interstate Park Excavation
Plate 2

cordingly I secured permission from the Wisconsin state park authority, Mr. C. L. Harrington, and my FCW superiors to conduct a paleontological excavation.

Excavations were continued systematically over an area fifteen feet by twenty feet and extended over five foot squares as additional bones were found on the edges of the excavation. It was during these carefully supervised excavations that the hammered copper, double point, was found forty inches below the grass roots between water worn stones. Since its discovery over three hundred bones of the bison have been found in this location. These include part of the skull and the horn cores, identifying element of the bison skeleton. These horn cores are larger in all measurements than the type specimen measurements given by the National Museum and identify the bones definitely as those of the extinct bison.

The Mountain Meadow in which these were discovered is a peat formation to a depth of four feet at some points and deeper at other points. The bones are located at the northwest corner of the Meadow close to the opening between the (north and south) outcroppings of trap rock.

It has been suggested that the present Mountain Meadow is a Pre-Cambrian valley re-excavated and then plugged at the west end between the trap outcrops forming a post glacial lake which gradually filled with peat. Spots of coarse sand occur throughout the peat, but these do not form extended layers. The floor of the excavation at this point is trap rock and covered with boulders.

The bones and teeth of bison (all parts of the skeletons of young and old individuals) are found in the peat among the boulders near the bottom of the deposit, varying from three feet below the grass roots to almost four feet. All bones found have been surrounded by peat, although in some cases only a few inches of peat lay between the bones and the bottom.

None of the bones show evidence of being stream transported and there is no evidence that they have been handled by man. Some scratches or rather shallow indentations which do not break or cut the surface of the bone are probably caused by the shovel which struck them while they

were in the "soft, spongy-like state" characteristic of wood and similar material preserved in this peat. Further search in this area may reveal bones definitely marked by man.

Beaver-gnawed branches, butternuts, wood with bark on and similar vegetable materials are all well preserved in the peat here. Also scattered among this material are bits of charcoal. While the bones and other objects have not been carried far by water it is possible that they have been disassociated and mixed in a flood and backwash eddy. In that case the material may be camp refuse tossed into the old swamp or flooded in from a nearby camp site.

The discovery is the first in Wisconsin to definitely associate flint projectile points and hammered native copper implements with the bones of any extinct animals.

INDIAN MOUNDS AT HORICON AND VICINITY

Wilton E. Erdman

The effigy mounds of Wisconsin have long mystified national and international archeologists. Our pioneers were perplexed when confronted with the many odd topographical soil presentations before them. Some construed them to be the work of the ancestors of the modern Indian, while others interpreted them to be the handicraft of a far, remote, prehistoric race. The modern student and archeologist must coordinate the evidence and facts as found in mounds and surface sites with common sense, realism, and good judgment. Positive statements regarding the mound builders cannot be made unless there is tangible, concrete proof and material.

Brief History of Horicon

The first narrator regarding the confines and environs of the present City of Horicon was Satterlee Clark, who portaged from the Fond du Lac River to the Rock River in 1830 en route to Madison by canoe. He says:*

> "Two rows of lodges extended several rods north from a point near where the C. M. & St. P. bridge now spans the river. The population of White Breast—Maunk-shak-kah, in Winnebago—was about two thousand, including bucks, squaws, and papooses. On the night of Sept. 2, 1830, I slept in this village presided over by White Breast on the East Bank of Rock River where Horicon now stands. I was in company with White Ox to an Indian settlement at the head of Lake Koshkonong."
>
> "Yes, they buried their dead above the ground. Along the banks of the river could be seen the last resting-places of many good Indians. When one of the number died, a rude platform was constructed of poles and brush, six or seven feet from the ground. The corpse, being placed in an old

*History of Dodge County, Western Historical Society, Chicago, 1880, page 477.

> canoe covered with bark and hermetically sealed with tamarack gum, was then deposited upon the platform, and the last sad rites were over."

For the proper perspective, it might be mentioned that Mr. J. P. Brower is generally recognized as the first white settler of Dodge County and came there with his family to establish a home in March, 1838, at Waushara or Fox Lake. Many Spanish, French, and English fur traders, of course, had traveled the Rock River in Dodge County before Mr. Brower, but since they were as nomadic as the Indian, they cannot be termed true settlers. In 1838, Gov. Hubbard of New Hampshire purchased 500 acres of land south of Lake Street and East of Rock River in the city of present Horicon; his grant was the first in this locality and the site became known as Hubbard's Rapids. Horicon means "clear or pure water" in Horicon Indian tongue and Ruttenber, in Tribes of the Hudson River, page 41, 1872, says of these Indians that they were a part of the Mahican or Mohican group. Wm. Larrabee, one of the earlier Horicon residents, named it Lake Horicon after the lake—now called Lake George—in the state of his nativity, New York, and after the Horicon Indians who once lived on its shores. Caleb Northrup in 1845 is credited with being the first settler in Hubbard Township; Joel Doolittle is credited with being the first white settler in Horicon in 1845; and the village charter was granted by the Wisconsin State Legislature on March 29, 1855, and from then on Horicon became a municipality.

First Survey of Mounds at Horicon

Dr. Increase A. Lapham surveyed the Horicon Region in 1851, although his treatise was not published until 1855. Many pioneers had observed mounds in the vicinity of Horicon before him, but Dr. Lapham was the first to make a chart and systematic survey. In his own words, he states:*

> "The most extended and varied groups of ancient works and most complicated and intricate are at Horicon. Plate 37 represents the principal groups immediately below the town, but does not

*Antiquities of Wisconsin, Smithsonian Institution, 1855, pages 55 and 56.

include all in this vicinity. They occupy the high bank of the river on both sides. There are about two hundred ordinary round mounds in this neighborhood and all, with two exceptions, quite small. The two large ones, on the west side of the river, have an elevation of twelve feet, and are sixty-five feet in diameter at the base. The others are from one to four or five feet high. In several of them we noticed very recent Indian graves, covered with slabs or stakes, in the usual method of modern Indian burial. They belong to the Potawatomies."

Numerous sketches have been drawn of the mounds surrounding the Horicon Region in later years. Yet many earth formulations have been probably lost to the student through the cultivation of the fields by the White Man.

Known Tribes of the Horicon Region

Historically, four Indian tribes are known to have definitely resided at Horicon. They are as follows:

1. **Winnebago.**

   Satterlee Clark mentions that the Winnebago had a village at Horicon with White Breast presiding, called Maunk-shak-kah, in 1830 with a population of 2,000. Straggler Winnebago occupied various sites in and around Horicon up to as late as 1890.

2. **Potawatomi.**

   Mrs. De Beers writes (about 1845) that "the place was wild but beautiful. On its eastern bank near the old depot lay scattered along a number of mounds. The first night I ever stayed there it was dreary enough. The Indian ponies were grazing around the house all night and their bells kept up a constant tinkling. They called themselves **Potawatomies** or **Menomonees,** and seemed ashamed to be called Winnebago, as the latter were considered by the Whites to be much more cruel than the former. We could distinguish the Winnebago by their red blankets, while the

other wore white or blue." (History of Dodge County, Pen Pictures, 1880, p. 480.)

3. **Menomonee.**

Mrs. De Beers intimates that Menomonee resided at Horicon as previously quoted.

John Hustis, founder of Hustisford, 9 miles south of Horicon, says that the Menomonee occupied the east side of the Rock River and the Winnebago the west, on the present site of Hustisford. (John Hustis, founder of Hustisford in 1838, History of Dodge Co., 1880, p. 410.)

At Watertown, Wis., 1837, Luther A. Cole says that the Winnebago Indians occupied the west side of Rock River and the Potawatomi occupied the opposite bank.

This shows that these tribes used the Rock River waterway and established camps at desirable points.

4. **Sac or Sauk and the Fox.**

Dr. Lapham says that "the celebrated Sauk Chief, Black Hawk, formerly had his residence at this point (Horicon), where the several sources of the Rock River run into the Lake at various points, and their united waters discharge at Horicon. (Antiquities of Wis., Smithsonian Institution, 1855, pages 55 and 56.)

The Sac and Fox tribes became firmly united prior and during the famous Black War of 1832.

5. **Sioux.**

Originally the Sioux occupied the State of Wisconsin as far east as Lake Michigan. Outside of the Winnebago tribe, which was a branch of the Sioux, we have no eye witnesses or written record applicable to Horicon, or to show that they lived there.

6. Kickapoo and others.

There is a vague possibility that the Kickapoo and other Indians may have lived at Horicon, but there is no positive written record that the author has been able to find that substantiates these theories.

All of these tribes mentioned may have contributed more or less to the construction of the many mounds in or around Horicon.

Resume of Effigy Mound Culture as Disclosed by the Milwaukee Public Museum upon Excavation of the Nitschke Mounds in 1927.*

(3 miles N. W. of Horicon)

1. Builders used no cradle boards.
2. Animals were frequently buried with the bodies.
3. Altars were often made during mound construction for ceremonial purposes.
4. Clay and pebble cists were often erected in the mounds.
5. Pottery pipes were found with burials.
6. Grit or stone tempered, cord-imprinted pottery buried. (Lake Michigan Ware Characteristics.)
7. No evidence of White Man's influence with those responsible for mound erections. 38 mounds were excavated out of a total of 62. (Absence of trade articles.)
8. No copper found with the burials.
9. Bone harpoon points, bone needles, and awls interred with the skeletons.
10. Only about a dozen arrowpoints were found with the burials. (Mostly triangular and of stone.)
11. Fluted stone axe distribution seems to coincide with the distribution of these mounds.

12. The mound erections — to all appearances — antedate the period of Jean Nicolet's entrance to Wisconsin in 1634.

Horicon Built upon Indian Mounds and Graves

The student of history must remember that Horicon, of the present, was built upon the prehistoric mounds that Dr. Increase A. Lapham carefully surveyed in 1851. Frequent building excavations over the past 60 years have disclosed many Indian burials that were on Dr. Lapham's Chart of Mounds and also some that were not listed. In 1906, when the Firehammer lumber yard was destroyed by fire and rebuilt, an Indian skeleton was discovered with a catlinite pipe while building a new foundation for a mill to house lumber machinery. When George Gohl and Jake Toering were digging a basement for a garage on the Geo. Gohl property, about 1927, on S. Hubbard St. on the bank of Rock River, they brought to light a burial. When Ed. Firehammer spaded his garden one summer, some arm bones and ribs came to the surface. When Mr. Henry Matthes leveled his land on Mill St. in 1885, a half dozen skeletons were disclosed. When Tom Monolis excavated the basement of his pool hall and lunch room in 1925, three skeletons rolled down upon him. The burial of a young girl in Schoenwetter's gravel pit, 200 feet south of the Catholic Church, was brought to light in 1914 (Reported by H. A. Discher, Vol. 4, No. 1, Wis. Arch., C. E. Brown 1925). Excavations in the future will provide, without a doubt, more evidence of these prehistoric remains.

Conclusion

Many have attributed the construction of effigy mounds to the Winnebago. Some descendants of Winnebago have even stated that their forefathers built mounds. The evidences at Horicon do not directly substantiate who built the effigy mounds located there, but to all indications, at

present, they supercede Winnebago occupancy of the territory. Historically, and from legendary lore, we cannot entirely eliminate the claims of the Winnebago. The only plausible theory is that the Sioux with Algonquian influences and other intrusions from Ohio and the south are responsible for the noted and mysterious works so long debated.

In a century or two hence, we may have only a written record of our predecessors in Wisconsin. The earth monuments so plain one hundred years ago, may vanish from our midst by the encroachment of a continued rapid civilization and progress. Aztalan, as depicted by Dr. Lapham in his memorable visit in 1850 and survey, has been reduced from a prominant one or two foot surface demarcation to an ordinary grain field. If our future continues to ignore the past, we have little to offer on the surface for archeology. Unless the citizens and scientists preserve these fast vanishing monuments, little will remain for the children of the future to examine, study, and substantiate what has transpired. The Wisconsin Archeological Society has strived to preserve all mounds possible but it is also the duty of every citizen of the state to assist.

SUPERSTITIONS AND THEIR DERIVATIONS

Victor S. Taylor

The area in southern Wisconsin centered by Jefferson County provides an interesting study in superstitions, their derivations and the national characteristics exhibited in each. "Ghost towns," like Aztalan, scores of early-day cemeteries now abandoned, all provide "fuel" to the supply of tales of the supernatural, the psychic and the mysterious which any section of the country with a hundred years of history behind it owns in a large measure.

It appears that many superstitions that we have regarded as the mental children of our grandparents were their interpretations, or were derivative, from Indian folklore. Just north of the row of summer cottages on the north shore of Rock Lake, in Jefferson County, stands a home remodeled from a rather shambling two room house known as the "Haunted House." Why it was haunted—or who haunted it—nobody knew, but running down the legend we came upon the fact that the earliest settlers in that section said the Indians maintained that the spot was accursed. Again—why? Desultory excavations have found human bones in refuse heaps. They may have been the bones of prisoners executed by the captors—then again they may have been the bones of victims of human sacrifices in a religious ritual discredited and feared by the contemporary Indian. Today we only know that the place is the site of a "haunted house" —but the story of the uneasy ghostly tenant is lost in a maze of years and Indian legend, antedating white settlement. We only know it is "haunted."

Aztalan has an eerie air about it, probably due to the fact that as a village it faded for the white man as centuries before it had died with a prehistoric race. Old timers at Aztalan recall almost innumerable "spooky" happenings —some of them most obviously derived from old Indian legends, like the perennial tale of the broken-hearted Indian maiden who drowned herself when grief became too acute to bear. Of late the old Baptist Church, built in 1847 and repaired and "restored" several times since then, but now

again in disrepair, has an active reputation of being haunted. What ghosts could fill its battered pews—the very earliest settlers in Jefferson County—notorious figures like the members of the Fighting Finch family—supplicants when the locusts threatened to devour everything in the early fifties—mourners when the bodies of Civil War victims came home to rest. The "haunting," according to the most general information, consists of "lights" being seen passing from window to window at night, and the occasional clang of the historic old bell, cast in Croydon, England, and shipped to America by sailing vessel in the forties. Age begets an intimation of the supernatural. Therein probably lies the secret of the haunting of the Aztalan church, but whether they will publicly admit it or not, Aztalan residents, particularly those whose family history has centered in that section for a century or less, do not relish visiting the church at night, nor do they favor another restoration of the building as a house of worship.

The early white residents of Aztalan unconsciously brewed a blend of superstition with the Indian lore of their new home site crossed with the down-east Yankee spook and hex ideas from New England or New York state. One of the superstitutions is—never pass a cemetery with a newly made grave in it at night. Unused to his new abode, the spirit of the deceased wanders about, sometimes forgetting his new home site, and forces one to guide him back to his grave. As a reward, he points out a site for your grave and you will occupy it within a year from the date. That superstition may be found in New York state, but Wisconsin Indians have one which parallels it.

National and racial characteristics have played no small part in supplying us with ha'nts, spooks, banshees, hexes and spitzbooms and tales of accursed sites and people. The old cemetery just west of the Van Camp condensery at Watertown abounds in these legends, hold-overs chiefly from the days of the first French and Irish colonization, when the burial ground was a Catholic cemetery. Later a cholera epidemic forced the use of the cemetery as a general burying ground, and the withdrawal of the papal blessings may have resulted in some of the bizarre tales told about this old burying ground. Behind all the narratives is clearly

discernable the functionings of the active "superstitionings" of the French and Irish minds.

Grave robbers of the period following the Civil War were responsible to a great degree for the growth or perpetuation of the fear of cemeteries and their reputation for being haunted by unhappy or malicious ghosts. Stealing cadavers from graves under cover of the night was a lucrative business at one time. But "stage business" to frighten away the curious who had heard sounds or seen lights was necessary, and many famous ghosts actually were grave robbers moaning and gesturing in the requisite white sheet that every well-dressed ghost owns as formal attire. Particularly plentiful in these "ghost" tales is the area from Watertown north to Juneau in Dodge County, for along what is now State Highway 26 are located many of the cemeteries which were the sites of the depredations of the plundering ghouls.

Because many of the now abandoned burial plots along Highway 30 east of Johnson Creek hold the bones of many of the early settlers who died under tragic circumstances, fanciful stories and legends abound about these cemeteries being haunted. One cemetery holds the remains of almost a dozen drivers of lead wagons from the southwest, near Platteville, to Milwaukee. These men died in a cholera epidemic.

Occasionally a real mystery is encountered. Such is the story — or rather lack of a definite story — concerning the abandonment of the old Catholic church and cemetery in the section known as "The Island" between Lake Mills and Hubbleton. This church was one of the early Catholic churches in that area and served a congregation of Irish, German and French, with the third nationality much in the minority. Communicants were all farmers in the rich farm area in which the church was centrally located. Something happened—something so mysterious that just what it was is known only by descendants of the original communicant families—and that something involves an item or items so personal to them all that not one of them will discuss it. The importance of the mysterious happening can best be judged from these facts—most of the families left the Catholic church, a most unusual procedure; the Catholic church officially closed the structure and forbade services to be held

in it, and Catholic clergymen were forbidden to bury anyone in the church's cemetery. Add to this fact that where a husband or wife had been buried in the cemetery prior to the closing of the church, survivors were nine times out of ten not buried beside their spouse when they died. Instead they were buried in other cemeteries, whether they had remained Catholics or not. A third generation now lives on the farms whose families originally formed the congregation of this mysterious church. If they know its story, it's too vital a personal secret to be discussed, but they have boarded up the windows of the building, keeping from public gaze the interior, its altar still bedecked for service, but with some of the candlesticks fallen as if knocked down in a scuffle.

The only story concerning the abandonment of this church is bizarre indeed and is more than likely untrue, at least in most part. It is said that the body of a member of one of the original parish families had been returned from the west for burial. No surviving members of the family lived in the section, and the undertaker placed the body in the church at night without informing any of the congregation. (The church is a considerable distance from any farm house.) Now the next day there was to be a confirmation in the church, and before the members of the parish could be informed of the body in the building, they descended on the church for the confirmation rites, and were aghast, if not downright terrified, on finding the body of a stranger in the church. What should they do? Postpone the confirmation until the burial of the unknown? Had he died in the good graces of the church? Nobody knew, not even the undertaker who supplied all the information he could, saying that money had been sent him from the west to conduct the burial. Here the story ceases to follow the line of the plausible. It was decided to remove the body for the confirmation services. Some opined that the casket looked as if it had been buried for a brief time before. When the body was carried from the church one of the handles became loose, and the bearer fell and broke his leg. The confirmation, however, was reputedly held and the body returned to the church to wait its final rites a day later. That night a terrific thunderstorm came up and the church

was hit by a cold bolt of lightning. Next morning it was found that the casket had been destroyed by the bolt and the body burned or blackened by it. Hastily it was buried in another coffin in the church cemetery, allegedly without the rites of the church. The story reaches a weird climax by stating that sometime later a scarlet fever epidemic took the lives of all the new communicants plus the lives of the bearers when the body was taken from the church. But that story, as satisfying as it may be to the admirers of the weird and bizarre, has many loopholes. It doesn't explain why so many families left the Catholic faith, for instance—nor does it tie up with the fact that the grounds, as well as the exterior of the building, have always been kept in a state of good repair. Here is the real mystery—mystery that transcends a fantasy of the bizarre and supernatural—yet a mystery of a more over-powering gloom than fancy concocts. Buried with the dead of at least two generations, and locked in the breasts of a living third generation, may be the secret, but here is a mystery that is a mystery.

Pioneer groups brought many forms, or derivative forms of witchcraft with them to their new Wisconsin homes. The Germans had the "spiritists"—believers in mental telepathy, second sight, transmigration of souls—the Yankees had their fortune tellers and spiritualists. Old German women who could "hex" found their counterpart in Indian medicine men and the knowledge of healing herbs owned by Indian squaws. Yankee or Irish women with the "second sight" told by the position of tea leaves in a cup or by the color of the moon what fate held in store for the curious. It wasn't conscious legerdemain or intentional hocus-pocus. It was sincerely believed in by the perpetrators. Similarly, the negro element, later in its advent than most of the other racial groups to this section, brought with it its traditional and overwhelming veneration or fear of the supernatural, and immediately cast traditional legends in new locales-legends seized upon by the other racial groups, given their individual interpretation, and assimilated without question as a story of the countryside.

DWIGHT FOSTER HISTORICAL MUSEUM

Zida C. Ivey

The formation of a public museum at Ft. Atkinson had been attempted by several organizations prior to 1933 and abandoned as being impractical and impossible of accomplishment. It had long been the wish of the D. A. R. Chapter to found such a museum to house relics that had connection with the development of the community which had its beginning in 1836 when Dwight Foster built a log cabin on the bank of the Rock River near where the old fort stood and moved his family from the east to the new country. His daughter, Mary, was the first white child born in the settlement and his granddaughter, Mrs. Charles Worcester, and her husband, made the beginning of the museum possible. They gave the first ten thousand dollars toward the building of the public library building and later Mrs. Worcester gave as a memorial to her mother the necessary money to build a children's wing onto the library with a provision that one room in the building be used for a museum.

In the spring of 1933 the D. A. R. approached the writer, a descendant of one of the pioneers of Wisconsin, and asked her to take charge of the project of starting a museum. Not having training for museum work she felt incompetent to undertake the work, but after persuasion and assurance of the co-operation of the D. A. R. she consented and went to work at once to get the museum started. All during the summer of 1933 search was made for show cases which could either be had as gifts or loans. Old discarded cases were brought out and repaired and in October the work of collecting began. Because of the previous failures to make a museum grow, the work was somewhat discouraging for many months. There were always people to say, "Oh, it can't be done. It has been tried before." The sympathy of the local editors was first secured and every week an item appeared regarding the museum which kept it in the public mind at least. Through much telephoning and many personal visits to people known to have relics, things began to

come into the museum. Whenever anything was received it was written up for the papers. These articles usually served to remind people of something they had that might be put on display. From time to time lists suggesting things that were acceptable were published. Receipts were given for loans which helped to establish faith that the museum would be managed on a business basis.

On February 22, 1934, to celebrate the formal opening of the museum to the public, as well as to commemorate Washington's birthday, the D. A. R. sponsored a special loan exhibit. The library board offered the use of an extra room at that time and the two rooms were filled with beautiful and interesting things. This exhibit was held open for a week, free to the public. At the end of that time many things were left as temporary loans and which have in many instances been given to the museum since.

The first year the museum was kept open one day a week during the winter months, closing for the summer. The work of the director, however, went on just the same and when the place was re-opened in September, many things had been added to the collection. For two years the director gave her time without pay. At the end of that period the museum became a part of the library, under the management of the library board which is under city jurisdiction. The director was put on the pay roll and still conducts the museum work with even more enthusiasm than when she took it in charge.

There is now no doubt but that the museum is a permanent institution. Its present problem is what to do for more room. It won't be long when one room will not take care of the relics accumulating. That it has been a worthwhile project has been evidenced many times the past year. It has been the source of material for students in both high school and university for theme subjects; for those giving radio talks on local history, for grade school classes who visit the place in a body to hear a talk on some chosen subject, and an author of note has found necessary information there to use in a forthcoming novel which will have early Wisconsin as its background. During the Centennial in the summer of 1936 the museum co-operated with the merchants in putting on street window displays. Most of the windows were

planned at the museum and the lists, kept by the director whenever special loan exhibits were held, together with names of people owning the antiques, was used as a means of locating wanted material for these displays. The relics at the museum were loaned out for windows and accurate record kept of their whereabouts and then the room was refilled with special displays of metal ware: pewter, brass and copper, with a room given over to glass and china. It furnished a window display at Madison of "first things" during its Centennial celebration and also sent a display to the Milwaukee State Fair of early dairy equipment for the Agricultural Building. In this collection was the first model churn made by the Cornish and Curtis Co., later the Cornish, Curtis & Green Mfg. Co., which eventually was taken over by the Creamery Package Company. Among some of the most valued possessions of the museum are many "first things." There is the first post office, a little square, four legged table with small drawer used by Dwight Foster to take care of the mail, he being the first postmaster. Also the pair of lovely pewter candlesticks used in his cabin belong to the museum, the gift of his granddaughter, Mrs. Worcester. Mrs. F. W. Hoard loaned the postoffice after having recovered it from some people who took it to Oregon. There is an old street lamp used before the days of electric lights and the ladder used by the lamp-lighter; the lever that blew the whistle of the grist mill and the key to the mill which was one of the very first industries of Ft. Atkinson; china bought at the first F. A. Store, lamps, pottery, Indian relics, wreaths of many kinds, early machines,—one a knitting machine invented and manufactured here at Ft. Atkinson by a pioneer in the knitting machinery manufacture, Thomas Crane; different types of sewing machines, typewriters, spinning wheels and reels, furniture, baby carriages, doll buggies, old kitchen equipment, books and documents, Governor Hoard's cradle, Civil war relics, the editorial desk of the first editor, together with copies of early issues of Ft. Atkinson papers, maps, guns, birds mounted by the pioneer naturalist, Thure Ludwig Kumlien, who lived at Lake Koshkonong and collected specimens of flowers, insects and birds for not only museums of the United States, but also for many of Europe. One thing that attracts perhaps as much

attention as anything—particularly that of "old timers"—is a collection of photographs of people instrumental in building Ft. Atkinson and its industries, and stereoptican views of early Ft. Atkinson streets, buildings and people, also their residences.

It is a source of deep satisfaction to those instrumental in promoting museum work to know that at last the museum's permanency is assured. Every Saturday, its open day, there are many visitors, for it is not a museum that is kept sealed up, away from the sight of those who would like to visit it. In summer it attracts many tourists who register in the out-of-town guest book. Last summer people from New York City to California and from Florida to the Saskatchewan signed the book. A family from England dropped in, as did a man on his way with an airplane expedition to explore the Lost City of the Incas. All of which makes us feel that while we are only a small dot on the Wisconsin landscape, we are at least on the map, and that a fitting memorial to the founders of Ft. Atkinson has been established.

ARCHEOLOGICAL NOTES

MEETINGS

May 17, 1937. The last meeting of the Wisconsin Archeological Society before its regular summer adjournment was held in the trustee room of the Milwaukee Public Museum. President H. W. Kuhm presided, Dr. L. S. Buttles acting as secretary. A brief report of the directors meeting held earlier in the evening at dinner at Hotel Aberdeen was presented. The support of the Directors and members for Bill No. 390 S. introduced in the State legislature by Secretary Brown and providing for a state appropriation of $7,500 for the publication of the Wisconsin Guide, a Federal Writers' Project tourist guide book, had been requested. Mr. Brown was the state director of this important project and to which members of the Society had given much valuable assistance since its organization in November, 1935. This Guide would consist of a series of essays on archeological, historical, folklore and folkways, conservation and other subjects and of descriptions of tour routes, illustrated with numerous photographs and maps. Its printing and distribution would be in the hands of the State.

Mr. Walter Bubbert had presented a report on the proposed Kettle Moraine State Park, planned by the State Planning Board, and now receiving the consideration of the State Legislature. This extensive park would be located in Waukesha, Washington. Sheboygan and other counties. This report was again presented by Mr. Bubbert.

The report of the special committee appointed to audit the books of Treasurer Thorne was accepted and ordered placed on file.

The program of the meeting was an excellent and authoritative address by Mr. John G. Gregory on "The French and Indian Fur Trade at Milwaukee." The speaker dealt extensively with the operations of the traders Solomon Juneau, Vieau, Kinzie, Beaubien and others located here.

Members were requested to send to Secretary Brown for filing reports of their summer's field work and findings.

The American Museums Association held its annual convention in the historic and beautiful city of New Orleans on May 3 to 5.

At this meeting Mr. Brown spoke on "The Educational Work of Historical Museums" and Mrs. Dorothy Moulding Brown on "The Collection and Use of Wisconsin Folklore." Among other Wisconsin museum men and women in attendance at this important meeting were Mr. Henry L. Ward, Green Bay; W. E. Dickinson, Kenosha, and Robert A. Elder, Wausau. Meetings of the convention and its sections were held at the Louisiana State Museum, New Orleans Art Museum, Tulane University and Hotel Roosevelt.

MEMBERS AND FIELD WORK

Alonzo W. Pond is lecturing on archeological subjects in various states. Robert A. Elder is visiting British museums with a Brooklyn museum party. Charles E. Brown is supervising the repair of several groups of Indian mounds on the campus of the University of Wisconsin. Rev. Christian Hjermstad has located some Indian petroglyphs on the Lemonweir river. Dr. S. A. Barrett has brought to Milwaukee

as an educational exhibit a group of Wisconsin Chippewa. Chief Yellow Thunder has returned from his Southern lecture trip and is again stationed at the Winnebago Indian village at Wisconsin Dells. Wilton E. Erdman is pursuing his archeological investigations at Horicon, and Arthur P. Kannenberg in Winnebago County. Investigations are being continued at Interstate Park, St. Croix Falls. Members are requested to file reports of their survey and other field work with Secretary Brown. Morgan H. Stafford, Newtonville (Boston), has acquired eight fine silver trade crosses which were once in the Payne Collection at Springfield, Illinois. Four are of the double barred form. Madeline Kneberg is the curator of the Logan Museum, Beloit College, during the absence of Prof. Paul H. Nesbitt, who is studying at the University of Chicago.

At Antigo the Langlade County Historical Society has installed a museum in the library building.

PUBLICATIONS

The June issue of the National Archaeological News, published at Lancaster, Pennsylvania, Gerald B. Fenstermaker, editor, contains articles on "Illinois Research," by Q. D. Thurber; "Good Luck Hunting Charms," by Mr. Fenstermaker; "The Age of Man," by J. O. Kinnaman, and others as interesting.

Prof. Warren K. Moorehead is soliciting additional subscriptions for copies of his report, "The Susquehanna Expedition of 1916." Its cost is $2.45 a copy. It is being published by The Andover Press, Andover, Massachusetts.

Dr. Peter L. Scanlan has published a book, "Prairie du Chien: French, British, American." This book was prepared by its author as a result of 14 years of personal research. Intimate study has been made of the local records and state records at Madison and of other historical records at St. Louis, Quebec, Washington and other cities. The introduction to this valuable book is written by Dr. Louise P. Kellogg. She says of the book: "We can unhesitatingly recommend it as authoritative, reliable and thorough. It fills a lacuna in Wisconsin history and it should be in every public library in the state and in every private library that cares for Wisconsiniana. Publisher, George Banta Publishing Company, Menasha, Wisconsin. Dr. Scanlan was recently honored by the Wisconsin Archeological Society by being elected an honorary member.

The University of Chicago Press has published a report, "Rediscovering Illinois," being a description of archaeological explorations in and around Fulton County. Its cost is $2.15, postpaid. In 1925 the University of Chicago began to unravel the prehistory of the ancient groups whose rich remains occur in mound groups and village sites scattered profusely over the region. In three years of intensive survey and careful excavation in central Illinois, clear evidence of six distinct cultural manifestations were obtained. Two of these were previously unknown—the "Black Sand" and the "Red Ochre" cultures. These represent the oldest recognized inhabitants of the state, possibly of the Middle West. Another, the Hopewellian, represents the highest cultural advance north of Mexico. These and other cultures are described, the method of exploring Indian sites and determining chronology explained. Not only are individual sites described, but they are combined into local groups or communities and their relationship in time, space, and culture to other groups in the Mississippi Valley is shown. Fay-Cooper Cole and Thorne Deuel are the joint authors of this valuable and fully illustrated 295 page report.

The University of Chicago Press has also published several other new books: The Tarahumara, an Indian tribe of Northern Mexico, by Wendell C. Bennett and Robert M. Zingg ($4.00). This is an important ethnological study. Tepoztlan, a Mexican Village, by Robert Redfield ($3.00). Mitla: Town of the Souls, by Elsie Clews Parsons ($4.15). A vivid and human account of the round of life of the Zapotec village in Mexico, near the famous ruins of the same name. Yuman tribes of the Gila River, by Leslie Spier ($4.00). It deals with the life and culture of the little-known Yuman-speaking tribes of Southern Arizona, primarily the Maricopa.

A Black Civilization, by W. Lloyd Warner, is a social study of an Australian tribe, Harper & Brothers, New York.

Rhythm for Rain, by John Louw Nelson. For ten years the author lived among the Hopi Indians, observing and analyzing all that he saw. Out of the wealth of his experience has come a book which should take its place as the most authoritative in its field. Houghton Mifflin Co., Boston.

MISCELLANEOUS

One of the last of the clay pipe factories, which once flourished in France, has closed.

It was founded in 1825, and in 1895 was producing nearly 9,000,000 pipes a year and employing a staff of 500.

When it closed recently the personnel numbered but a half dozen molders and a few other workmen, while the output had dwindled to almost nothing.

Millions of pipes formerly went to England, but as one of the molders said sorrowfully:

"The workman has forsaken the clay pipe for a briar—it is not so fragile. Others have given up a pipe altogether.

V.17 -

The Wisconsin Archeologist

Vol. 17 | September, 1937 NEW SERIES | No. 4

A Large Silver Cross

Lemonweir Petroglyphs

Indian Lover's Leaps

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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1937

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MILWAUKEE

Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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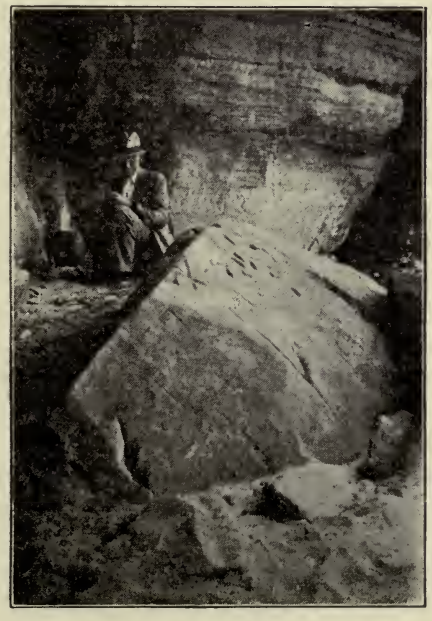

Petroglyphs at the Mouth of the Lemonweir River

The Wisconsin Archeologist

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MILWAUKEE, WIS., SEPTEMBER, 1937

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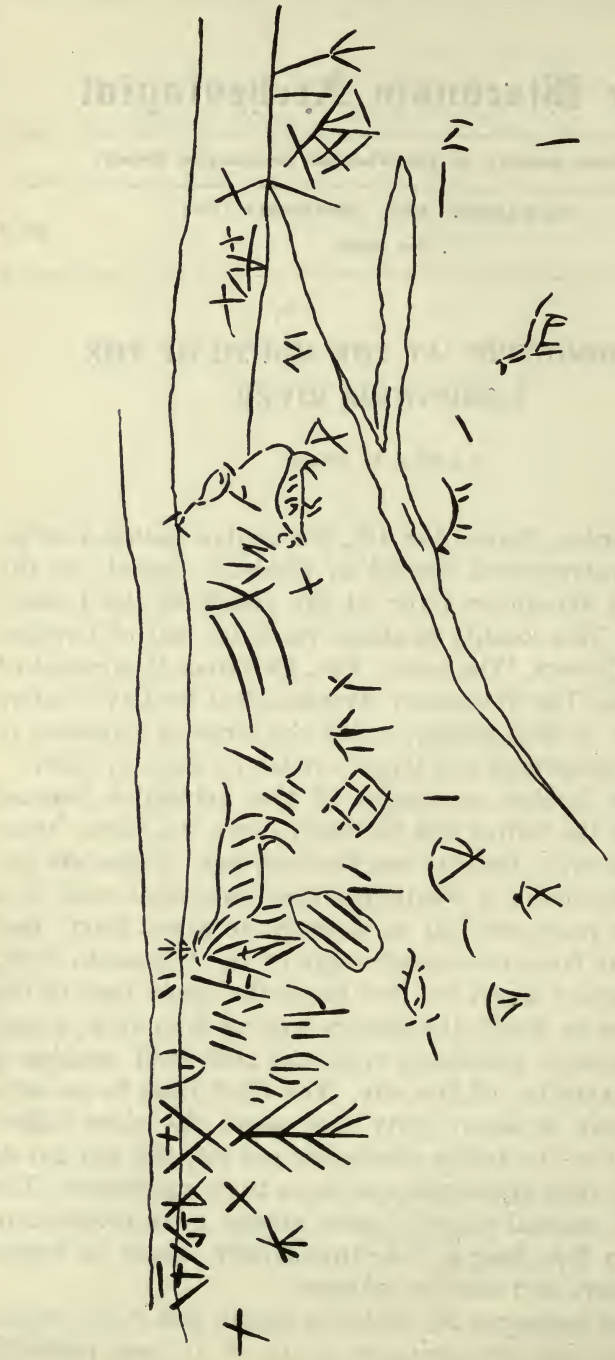
PETROGLYPHS AT THE MOUTH OF THE LEMONWEIR RIVER

Charles E. Brown

On Saturday, September 4th, the writer visited a series of Indian petroglyphs located at Golden's Resort, on the bank of the Wisconsin river, at the mouth of the Lemonweir river. This locality is about five miles east of Lyndon, in Juneau County, Wisconsin. Rev. Christian Hjermstad of New Lisbon, The Wisconsin Archeological Society's active investigator in this county, called the writer's attention to these rock sculptures in a letter written on June 17, 1937.

Mr. Leo Golden, proprietor of this attractive isolated resort, took the writer and his party down the rather steep walk to the river bank to see the carvings. These are cut into the surface of a weathered gray sandstone wall of a picturesque rocky bluff at an elevation of about thirty feet (up a slope) from the water's edge of the Wisconsin river. At a distance of about ten feet above the sandy floor of the rock surface on which the picture writing is in view, a narrow rock canopy protrudes from the rock wall, making a sort of rockshelter of the site. The bluff rises to an estimated height of about sixty feet above the river below. About forty of the Indian characters cut into the wall are at the present time undecipherable as to their significance. The seven crude animal-shaped figures appear to be intended to represent a fish, deer or elk, thunderbird, heron or crane, buffalo, lizard, and deer or antelope.

The deer measures 5¾ inches in length and is 4¾ inches high. A tree-like protuberance on top of its head probably



LEMONWEIR RIVER PETROGLYPHS

represents its antlers. Several diagonal markings are on its body. The fish is a rather faint carving and is 4½ inches long and its body 1⅛ inches wide at its widest part. The thunderbird is a crude representation of these mythical birds such as is sometimes seen on Indian implements, pipe-stems, etc. Its height is 3½ inches and its wingspread 4 inches.

The heron or crane is 8 inches high and its body 1¼ inches wide. The buffalo figure is 7 inches long and 4 inches high. Its measurement from the bottom of its rear legs to the tip of the long curved tail is 6½ inches. The body of this animal also bears a number of diagonal stripes. The lizard-like animal with a curved body is 7 inches long and 3½ inches high.

These petroglyphs, which may be prehistoric, have been known to an old settler of the vicinity, Mr. Golden informed the writer, for about 80 years and to his father before him. The several photographs of the rock taken by Mrs. Brown give a good idea of this interesting locality. While the writer was making sketches and measurements of the carvings she was busy with her camera. Taking satisfactory pictures was difficult because of the slope and the narrow floor area at its top.

The weathered gray surface of the sandstone rock was green in places with moss and lichen and stained red in others by the iron deposits above. It is said, that in former years some of the animal figures showed traces of having been painted with this iron ore. Whether they were or not cannot now be determined with certainty.

A measurement taken with a steel tape showed the length of the rock surface covered with Indian carvings to be twelve feet. The height of this surface was from 1½ to 3½ feet. Most of the carvings are quite definite, but some are now rather faint. Here, as at most other petroglyph localities located in southern Wisconsin to date, the white man initial cutter has left his marks mutilating some of the pictures and hieroglyphs. As some of this was done years ago it is difficult in some instances to determine which are the original Indian and which the recent rock carvings.

The antelope or young deer is 12 inches long and 12 inches high. Of these animal representations, the large deer

or elk and the buffalo are the best; the fish is the most poorly cut.

A curious figure in this display of petroglyphs is the one resembling an inverted tree with seven branches. There are seven cross-shaped carvings, one being of the sawbuck form. Crowfoot-shaped figures are three in number. A carving directly above the thunderbird figure may be an uncompleted or mutilated figure of the same character.

Some of these carvings are at the present time nearly one-half inch deep, others are more shallow and faint. These carvings in the rock surface may have been cut with a pointed stone tool or the sharp edge of a stone. Some may have been rubbed into the rock. Other cutting or rubbing tools may also have been employed.

Another group of petroglyphs is cut into the top and one side of a large weathered sandstone boulder lying about 2½ feet from the base of the rock wall containing the petroglyphs above described. This boulder measures 7 feet in length and is 4¼ feet wide at its widest part. The surface occupied by the petroglyphs is 6 feet long and 2½ feet wide. Most of these carvings are deeply cut and are quite well preserved. They have not been mutilated by visitors to the site. There are no animal figures among these carvings; all are vertical, horizontal and diagonal lines or cuts, most of them arranged in various characters or combinations. No casts were made of either the carvings on the wall or rock during this visit to the Golden site.

Other Indian petroglyphs have been located in recent years for The Wisconsin Archeological Society near Friendship, at Disco, New Lisbon, West Lima, and in other places in the state. These are on the walls of caves and rockshelters and on rock walls or bluffs. Some of these the society is attempting to preserve to the public. Residents of Wisconsin who know of the location of others are requested to report them to the society in order that they may be visited, photographed, and described.

A LARGE SILVER CROSS

A large silver cross dating back to the period of the British-American fur trade in the old northwest has been added to the collections of the State Historical Museum.

This cross is 11½ inches and its cross arm 7⅝ inches long. Charles E. Brown, director of the museum, says that it is the largest example of this class of Indian jewelry which he has obtained or examined in half a lifetime of collecting of Indian white man-made aboriginal jewelry. The nearest approach to it in size is another large cross in the museum which is only 8⅜ inches long and was found at Green Bay. A large cross found on the site of Fort Snelling, Minn., in 1887, and very much like the foregoing in shape, is 10⅜ inches long.

The big cross which the museum now has is reported to have been found with Indian burials near Marquette, Michigan. It is made of sheet silver, the ends of the four cross arms being attractively ornamented and escalloped. Both surfaces are engraved. In the center of the cross is an oval with an engraved picture of a trading canoe with a sail and propelled by two canoemen.

Stamped on the surface are the initials of the silversmith who made it, "P. H.," and the word "Montreal."

Many of these silver crosses have been found with Indian interments or obtained from Indians in Wisconsin, Minnesota, Michigan, and New York, but most are of small or medium size, from 1½ to 3 inches. A few are double-barred. They were made for the Indian trade by silversmiths in Montreal, Albany, Detroit, and other eastern cities and settlements.

These crosses were carried in the stocks of nearly all of the fur trading posts in the northwest. During the French period they were mainly made of brass and copper and were later superseded by silver crosses. They continued in favor for over a century. The large silver crosses had little or no interest as religious symbols to the Indians who received them from the traders for peltry and other goods.

They were treated as mere ornaments, the chiefs and other owners wearing them on ceremonial or dress occasions.

All have a silver ring or loop by means of which they were suspended from the neck of their savage owners. The museum has quite a collection of these crosses of all sizes, to which it is constantly making additions.

Mr. Brown, as secretary of The Wisconsin Archeological Society, has printed a monograph describing these and many others found in Wisconsin.

At present this latest recovered silver cross has no peer among those known to be in American museums. (The Capital Times, August 27, 1937.)

NOTCHED CHIPPED ARROW AND SPEARPOINTS CLASSIFIED

The Missouri Archeologist issue of June, 1937, published by the State Archeological Society of Missouri, contains a paper by J. Allen Eichenberger entitled, "Notched Chipped Implements Classified." It is illustrated with two figures, eight charts, and a plate. It is an attempt to classify the numerous forms of chipped flint arrow and spearpoints.

"The writer's efforts, in this paper, have been confined to the classification as to the pattern of the notched, chipped implements. It is his belief that a descriptive classification such as this should be worked out for all of the more common forms, together with another concerning the technique of fashioning. If then, from these two classificatory systems, a series of types related to the various cultural groups could be set up, it would seem that greater progress could be made in deciphering America's prehistory.

"While the writer has endeavored to study patterns from the entire United States, he realizes that the majority which have come under his observation are from the states of Missouri and Illinois. It is quite possible that type variations have been omitted. For this reason criticism is invited. Only through such may be developed a chart which will include all of the more important patterns."

In his classification of notched points, the writer places them under eight type groupings which he illustrates in two charts (Nos. 1 and 2). In these the points are arranged chiefly according to the character of the base, notch, and blade.

Type Definitions

Fish Tail Type. His first type he designates by this name. Fish Type might have been a better name, since he describes the type as "easily distinguished by its fish-like appearance." The various associated forms vary according

to the shape of the blade and the depth of the indentation at its base. The so-called Folsom Point belongs with this type. All forms are shown in his Chart No. 3.

Round Notch Type. This name is given because the notches are somewhat circular or semi-circular in form. "Possibly the simplest provision for hafting is that of the Round Notch Type. While some of these points are very nicely made, the majority are of medium or poor quality, generally being devoid of specialized features. Occasionally points are found with notches quite deep and round, having concave bases and edge smoothing."

Question Mark Type. This name is used "because of the resemblance of its notch to the question mark. Only barbless forms are included, those having barbs being classified as Shank Type."

Shank Type, Barbed. This type "has many variations" which the writer illustrates in his Chart No. 5. The notches in nearly all of these points are fairly deep and somewhat diagonal. The bases of the stems are straight, concave, or convex.

Stem Type, Barbed. "A barbed point ceases to be classified as Shank Type, Barbed, when the width of the stem is in no place greater than the neck." Some of the points included under this type, according to the writer's Chart No. 6, have vertical notches, truncated barbs, and straight bases. Another group has pointed, triangular stems, triangular notches, and pointed barbs.

Narrow Notch Type. "Points of this type are distinguished by their narrow, slanting (oblique) notch." These are leaf shape points with diagonal notches. The bases are straight, concave, or convex. Because of their symmetrical pattern and fine workmanship these forms are highly prized by collectors. They are depicted in his Chart No. 7.

Stem Type. In this group are included all of the forms of stemmed points which have shoulders, but no notches or barbs. Among them are some graceful and attractive forms. They are depicted in the writer's Chart No. 7.

Shank Type. These, the writer explains, resemble very closely the Shank Type, Barbed points, but lack the barbs. No chart of these is presented.

Recording a Collection

In the closing chapter of his paper, the writer says: "Many fine collections of Indian relics are practically valueless from a scientific standpoint because of the fact that no record has been kept of the place or conditions of finding. First of all, each piece should be numbered with waterproof ink, either directly on the artifact or upon a square of adhesive tape attached thereto. These numbers should then be recorded in a notebook in which all available information should be recorded." The writer suggests that on the record sheets abbreviations be used to designate the types of points.

Abbreviations		Specialized Features	
Fish Tail	F.T.	Beveled to left	Bl
Round Notch	R.N.	Beveled to right	Br
Question Mark	Q.M.	Serration	S
Shank Type, Barbed	Sk.B.	Edge smoothing	Es
Stem Type, Barbed	Sm.B.	Fluted one surface	F1
Shank Type	Sk.	Fluted, both surfaces	F2
Stem Type	Sm.		
Narrow Notch	N.N.		

Wisconsin collectors may wish to procure a copy of the Missouri Archeologist containing Mr. Eichenberger's classification of chipped points. Address the editor, J. Brewerton Berry, Columbia, Missouri.

INDIAN LOVER'S LEAPS IN WISCONSIN

Dorothy Moulding Brown

There are in different parts of Wisconsin a number of bluffs and high hills from the tops of which, according to local Indian legends, Indian maidens have at one time or another leaped to their destruction.

The most widely known of these legends is one from which the village of Maiden Rock, in Pepin County, on the Upper Mississippi river, takes its name. Of this lover's leap, a number of accounts have appeared in poetry and story.

Wenona was the beautiful daughter of Red Wing, a Dakota chief, whose village was at the base of the Mississippi river bluffs.

Her aged father would not listen to her pleadings for permission to wed her young lover. He was a member of an alien tribe whom the Dakota hated fiercely and with whom they were almost constantly at war. Red Wing said that he would rather kill his daughter than have her become the wife of a brave of the Chippewa nation. He threatened to have his warriors track down and kill the Chippewa lover, as he had selected for her husband, Chief Kewaunee, an old man of the Dakota tribe.

While White Eagle waited for Wenona on the top of the high bluff, her father was arousing his warriors to hunt down the hated Chippewa. Wenona fled to warn him of his danger. White Eagle was overjoyed to see his loved one. She told him that she had pleaded with her father to be allowed to become his wife and had failed, that her father had betrothed her to old Chief Kewaunee, and that he was now sending his warriors to kill him.

As White Eagle was entreating her to flee with him to his own people, the Dakota warriors ascended the bluff and surrounded the lovers. A deadly arrow shot by one of the Dakota pierced the heart of White Eagle and he fell at Wenona's feet. Gathering his body in her arms she held

him while his life blood gushed away. Wenona went to the edge of the bluff and cast herself from its edge down to the rocks below, preferring to go to the spirit world with her lover rather than to share the wigwam of Kewaunee.

Her father, who really loved her, recovered her crushed body from the rocks. He mourned her loss until the end of his life. In remembrance of Wenona's sacrifice a bluff and a village on the Upper Mississippi today bear the name of Maiden Rock.

From Viroqua, in Vernon County, a similar legend of love's sacrifice is told.

Viroqua was a beautiful Winnebago girl. She was so very lovely that all of the young Winnebago braves of the neighboring villages wished to make advances to her.

But Viroqua's heart had long been given to a young white settler of one of the valleys in the vicinity. He was a hunter and trapper of proven prowess and he loved the Indian maiden beyond all else he possessed in the world. The two managed to meet, and time strengthened their love for each other. They might have eloped, but the Yankee, a very upright man, approached the girl's father asking her hand in marriage. His suit was refused by the old man, who had at some time or another suffered some injury or indignity from the whites. Viroqua also pleaded with her father, but to no avail. Thereafter she was closely watched by her relatives so that no further meetings between the two lovers were possible. In the meantime, her stern parent planned for her union with one of the older braves of the Indian village.

After enduring this heart-breaking captivity for weeks, and being unable to communicate with her lover, Viroqua one day managed to flee the Winnebago camp. Making her way to the top of one of the high bluffs in the vicinity, she cast her fair body from its top and was instantly killed.

The young trapper, learning of her death, recovered her body, and buried Viroqua near his log cabin, where in his loneliness he could always commune with her spirit.

Legends have grown up around Rib Mountain at Wausau, a great quartzite hogsback, now a state park, which is

the highest officially measured point in Wisconsin. Once it was part of a mountain system, older than any other in the world. It rises 1,940 feet above sea level, 640 feet above the surrounding peneplain. Its slopes are covered with huge angular quartzite blocks. Here some of the early Wisconsin Indians obtained quartzite rock for stone axe and implement shaping. The hill was a sacred place and was watched over by a powerful spirit, Wakanda. Wakanda insisted on the observance of certain regulations by the Indians engaged in quarrying the rock. All quarry holes were to be carefully covered before leaving, and no Indian could bear away more rock than he himself actually required for use.

When people failed to abide by these, his wishes, the thunder rumblings of this spirit were heard. Few dared to cross him; when they did, terrible accidents generally came to them.

It is related that long ago Pitanowe (Dawn), a Menomonie girl, climbed to the top of this mountain. This she did despite the wishes and warnings of her parents and relatives. She had been told that on this rocky eminence was a spirit dwelling place, and she was very curious to see it. When she failed to return, a party of Indians set out to search for her. Halfway up the mountain they found her crushed body where, it was believed in her fright, she had jumped from the crest.

In Bear Creek Valley, in the southeastern corner of Richland County, there is a high rocky bluff. One day a girl from a Kickapoo camp in the valley climbed to the top of this bluff to obtain a view of the distant Wisconsin River Valley into which Bear Creek flows. While she was enjoying the view she heard a noise in the woodlands behind her; and almost immediately a party of hostile Sioux Indians was upon her. They had come in full war paint to attack and plunder the valley village. When the frightened girl saw them she ran to the edge of the bluff pursued by the warriors. Running along the margin of the bluff she hoped to make her escape down the side by a path that she knew, but the Indians closed in on her with shouts and war cries. Having to choose between death or captivity she accepted the former fate and jumped over the edge of the cliff. Her

cries and those of her pursuers alarmed her village and the Sioux did not attack its inhabitants.

A few miles north of Friendship, in Adams County, is Roche á Cris, a rock 225 feet in height, whose craggy sides give it the appearance of a ruined castle. Many other picturesque rock mounds are in this region. Some of the best known are Mt. Morris, Liberty Bluff, Petenwell Peak, Dorro Couche, and Mosquito mound. A local legend of Roche á Cris states that an Indian girl, Tacatconiwinga, the daughter of a local Winnebago chief, and her Indian lover, Wanktcoga, jumped to their deaths from the top of this precipitous rocky mound. It seems that her father had objected to the attentions of the young brave and endeavored to separate the lovers. Thus they had sought to be forever together in the spirit world.

Just south of Lynxville, a few miles north of Prairie du Chien, in Crawford County, is a river bluff from which a pretty Winnebago girl is reported to have leaped to her death rather than to wed in the Indian style a man whom she disliked. This sad event, according to a local legend, took place about three-quarters of a century ago. Today her grave rests upon the top of this bluff where mourning relatives buried her.

In Peninsula State Park, in Door County, is Eagle Cliff. Here, too, an Indian girl is said to have cast herself down upon the rocks below. Other legends locate similar tragic Indian deaths at the Blue Mounds, in Dane County, and at the Platte Mounds, in Grant County.

From a rock at Wisconsin Dells a heart-broken girl, discarded by her lover for another sweetheart, sought solace by jumping into the Wisconsin river and drowning. Thus today we associate the name "lover's leap" to these various bluffs and hills.

It is interesting to speculate on the choice of this custom of marriageable Indian girls taking their lives in this romantic manner, when the stab of a knife, the bite of a rattlesnake, or drowning in a nearby stream or lake might have brought the same ending. Wisconsin is not alone in its possession of these legendary "lovers' leaps"—they exist in equal numbers in other states.

WOOD AND JUNEAU COUNTY MOUND GROUPS

Robert B. Halpin

Dr. Alphonse Gerend, now a resident of Deer Isle, Maine, has filed with the records of The Wisconsin Archeological Society some surveys of mound groups in Juneau and Wood counties made by him while practicing medicine at Milladore, Wisconsin.

One of these, located in the northern part of Juneau County, is a continuous line of fifty small round mounds extending in a northeast and southwest direction and for a distance of 1,600 feet. A short distance south of the center of this remarkable line of conical earthworks is a straight linear mound about 175 feet long and less than 20 feet wide.

A rather compact group at Ross Lake, in Wood County, consists of nineteen conical, an oval, and a dumbbell-shaped mound. South of these are two conical and an oval mound, and north of them eight conical mounds and a tapering linear mound about 300 feet long. Two other small mound groups are at Ross Lake, one consisting of two round, an oval, and a curved (horn-shaped) mound, and the other of three oval mounds.

The Mano Mound Group in Wood County consists of a scattered cluster of ten round mounds of various sizes, the largest about 50 feet in diameter. In their midst, dividing the group, are two straight, narrow linear mounds about 725 feet in length. These are located on an Indian village site.

A group at Five Mile Creek consists of six oval mounds, a tapering linear mound about 240 feet long and to the east of the latter a scattered group of twenty round and one oval mound. The largest of the round mounds is about 40 feet in diameter. Another group near this creek consists of an irregular line (650 feet) of round mounds and near its middle a bear effigy.

These several mound groups by their character bear a general resemblance to other large groups platted for the society some years ago by H. E. Cole and H. A. Smythe in Adams County and by Ira M. Buell in Juneau County.

Dr. Gerend, one of the original members of The Wisconsin Archeological Society, has been a contributor for many years to Wisconsin archeological and ethnological history. An archeological collection made by himself and his brother, John Gerend, is in the Sheboygan Public Library and a valuable Potawatomi Indian collection in the State Historical Museum. Dr. Gerend began his collecting of archeological specimens on the once rich Black River Indian village site south of Sheboygan, on the Lake Michigan shore. On the archeology of this region he has published several papers. His ethnological and historical researches were done among the Potawatomi and Winnebago in Wood County, and the Potawatomi in Forest County.

THE ILLINOIS STATE ARCHEOLOGICAL SOCIETY

G. M. Thorne

On May 12, 1937, a group of persons interested in archeology, met at the Dickson Mounds in Lewistown for the purpose of organizing a State Archeological Society. This was accomplished. The purposes of the society are to promote the study of archeology in the State of Illinois, to promote and encourage scientific research, and to serve as a bond between the individual archeologists and collectors in the state.

The society plans to hold several meetings each year in various parts of the state, at which meetings all members are privileged to present papers. A journal devoted to Illinois archeology will be published semi-annually and distributed free to all members.

The society will hold its fall meeting in Peoria, Illinois, on October 9th and 10th in the chapel at Bradley Polytechnic Institute. On Saturday morning from 10 to 12 there will be a display of collections in the chapel. In the afternoon papers will be read and business discussed. For Sunday morning a field trip will be planned.

The officers of the Illinois Society are: Dr. John B. Ruyle, Champaign, president; Claude U. Stone, Peoria, C. W. Hudelson, Normal, and B. W. Stephens, Quincy, vice-presidents; Byron Knoblock, Chicago, Dr. Don Dickson, Lewistown, Irwin Peithman, and Dr. Bruce Merwin, Carbondale, directors; Floyd Barloga, Peoria, treasurer; Harry B. Wheaton, Clinton, editor, and Donald E. Wray, Peoria, secretary.

The new state society has the best wishes of The Wisconsin Archeological Society for its success.

State archeological societies are now organized in Ohio, Michigan, Missouri, and Minnesota. We hope to soon learn of the organization of others in Indiana and Iowa.

GEORGE S. PARKER

Col. George S. Parker, Janesville member of the state advisory board of the Wisconsin Division, American Automobile Association, died July 19th at a Chicago hospital after an illness of several weeks.

Other advisory board members and the staff of the Wisconsin Division will especially mourn the passing of this enthusiastic AAA member and worker who, while a comparative newcomer to the organization, was one of its greatest boosters in the last few years.

A world traveler, Mr. Parker contributed a series of articles on a South Seas cruise to The Wisconsin Motor News, a series which achieved wide interest.

Mr. Parker died at 73 years of age, 46 years after he quit his telegrapher's key to patent and manufacture fountain pens which he eventually introduced to far corners of the world. It was in 1891 he founded his company with W. F. Palmer, and the company grew from a small shop to become one of the leading manufacturers of pens and pencils.

As soon as the firm had a market firmly established in the United States, Mr. Parker became virtually a missionary of its extension to other parts of the world. He made five trips abroad, selling pens and bestowing them among high personages in various capitals of the world.

He was welcomed among the merchants and bankers of Shanghai and Hong Kong. The Japanese, eager to expand native manufacture of occidental devices, soon had their own pen factories. A continental trade in Parker pens was projected from headquarters in England.

Mr. Parker enjoyed seeing strange new scenery. On trips to remote ports he customarily carried a black bag full of fountain pens. Travelers who followed him into these little-known corners of the world were amazed to come upon swarthy or yellow-skinned natives using a much-cherished fountain pen which had been made in a Wisconsin city of about 20,000 inhabitants.

The king of Siam once received from Mr. Parker a costly jeweled pen. Subsequently the king's brother was enter-

tained at the Parker mansion, "Stonehenge," on the Rock river, north of Janesville.

Mr. Parker retired in 1927 from the company he had built but returned in 1933 to take over the chairmanship of the board, a position which he held at the time of his death. A son, Kenneth, is president. (Wisconsin Motor News.)

Mr. Parker was quite deeply interested in American archeology and was a life member of The Wisconsin Archeological Society. He was a liberal contributor to its research funds and in past years attended some of its meetings and pilgrimages.

MIHI SHRINES

Mary E. Marsh

In a paper published in the June and July, 1937, issues of the Journal of the New York Botanical Garden, W. H. Camp describes some Mihi Indian altars and sacrificial customs encountered and observed during botanical explorations conducted by him during a winter in Oaxaca, Mexico.

In the course of this field work he visited the Mihi mountain village of Ayutla which he describes. "Ayutla was once the principal place of the Mihi tribe and still is an important center of trade. It was market day and for the last hour we had been passing the people of this race going home along the trail. The men were dressed in white and the women mostly in gay skirts and vividly colored blouses.

"The houses of the Mihi towns of this region are not packed together as are those of the Zapotecs and Mixtecs that I know. The Mihis are a strictly agricultural people and feel the need of open space about them. From a distance their homes look neat, but in reality they are little more than hovels and are dirty, as are mud-walled huts the world around. Travelers only occasionally come to Ayutla, so the tourist trade is small.

"Beyond Ayutla the mountains become more rugged and the trail climbs upward to another pass. On the sides of the **cañon** out of which we toiled, I found the natives planting maize. The line between starvation and survival in these hills is finely drawn. The population is at a standstill, having forced the soil to its ultimate production. If ten infants are born in a village in any year and only two adults die, eight of the children starve to death. A woman who raises three out of twelve of her children has done marvelously. I have been asked why these people do not move. The answer is easy: **There is no place.** They were driven into these hills by more dominant and warlike tribes, such as the Zapotecs, who have taken all of the better lands. The Mihis have dug themselves in on the mountain sides and are liter-

ally clinging to the cliffs in their struggle to keep alive. This thing is true, for I saw them planting maize on slopes which my inclinometer showed were more than 65° from the horizontal. They plow with oxen where a goat would hardly dare to graze, and where the oxen cannot go, the brush is cut and burned. Then, in the ashes of these fires, they clamber about with long, pointed sticks, probing the rocks for pockets of earth enough to plant a few maize seeds.

"The wash of the summer rains takes such a toll on the scanty soil of these badly eroded lands that many of the plots must be 'rested' for a period of five to fifteen years, or until the vegetation comes back and a little humus has again accumulated. Such are the agricultural methods of the Mihis.

"On the other side of the pass was the village of Tamazulapa. This Mihi town, scattered as are the rest, is perched beside a series of springs on the rim of the **cañon** of the Rio Tlahuitaltepec. I had heard of an altar on the top of Zempoaltepetl, but was not prepared to find it still in use. The thing was a crude affair, made with irregular stone piled into such a shape that one might suspect that it was a fireplace. The entire top of this peak was covered with turkey feathers. There was no evidence of fire ever having been built at the altar, but the place was sprayed with blood. It was the altar where the primitive Mihis perform their ancient ritual of blood sacrifice.

"From this locality the author ascended to the summit of the mountain. There is no higher place in all the south of Mexico. We were on the top of Zempoaltepetl. Here, on the very top of the backbone of the range which unites the two continents of the western hemisphere, was the main altar of the Mihi tribesmen. The other had been only the subsidiary place of worship. Here was the same crude arc of stones, but larger. Here were the same vessels, but of more intricate design, one being a most curious three-holed **copal** (incense) burner. All around was a deep carpet of turkey feathers and over the altar were great splotches of blackened blood. Beside the altar I found the holder for the sacred tapers and on it cigarettes and bits of native offer-

ings. At various places on the top of the great rock I found other evidence of pagan ritual—proofs of recent worship in a religious ceremony of a people more ancient than the Aztecs or the Mayas.

"While Daniel and I were searching for a few flowering specimens of this rarity, we heard humans coming up the trail. It was a man and his wife on their way to the upper altar, carrying a few parcels and a basket in which was a live rooster. They were too poor to afford the sacred turkey and so they were offering the best they had. Daniel stopped them and talked for a while, but they understood so little Spanish and he so little Mihi that the conversation was brief. Daniel was all for returning so that I could photograph the ceremony, but I declined.

"The mountain cloud was swirling around us as we put our plants into press and it was not long before I heard a lusty crowing on the heights above us. Evidently the rooster was doing his best to make the ritual a successful one. Soon there was a gurgled squawk, then silence—and I knew his blood was trickling over the altar of an ancient god. We continued on our way, and as we neared the lower place of sacrifice, we heard voices speaking in the guttural tongue of the Mihis.

"The trail swung near, and through the dense mist we could discern two men armed with sharp machetes, holding their sacrificial turkey above the altar while its warm blood spattered over the stones. They were so intent that they did not immediately notice us, but as we approached to within a few yards they paused, looking puzzled and irritated, and glanced at us with impatient faces as though to watch our movements. Beside them were the containers for the sacred food and the specially prepared mezcal and tepache. They had already imbibed deeply of these potent alcoholics and were approaching a state of religious fervor during which it is well for a stranger not to be around. So, after a hasty glance and mental cataloguing of the materials of the ceremony, Daniel and I quietly proceeded on our way. The Mihis, apparently relieved, continued their sacrifice.

"I am frankly sorry I have no photographic record of this ceremony, but in my own way of thinking, there has been too little regard for the feelings of primitive peoples and their rites. These men and their families were starving and theirs was a prayer for rain; for rain on the maize; a prayer for life itself. Therefore, had I interfered, violating the sanctity of their Mihi ritual by asking them in Spanish —only Mihi may be spoken at the altar—to hold a long pose while I worked, a panic might have seized them lest their crop should later fail as a consequence. I have seen the explosive anger of these hill men. Even when sober many of them resent being photographed, and their present emotional state was not one to be tampered with. They are quick with their machetes, and one seldom recovers from the wound, for the favorite thrust of these cerranos is a curving slash which disembowels the victim. Feeling as I did about intrusion in their ritual, I could scarcely blame them for an attack born of fear, and I was in no mood to face either a pair of intoxicated, angered Mihi tribesmen or their resentful friends, aroused in the countryside through which I must return.

"The blood of the sacrificial animal as it squirted and dribbled in crimson clots over that pagan altar was to me a thing symbolic—a part of the timelessness of those long-forgotten yesterdays; of hopes lost in the twilight of the past; of pagan Mexico, stark and still primitive. I think that I am the only outsider ever to witness this ceremony."

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COSTUMES OF THE NORTH AMERICAN INDIANS

Robert B. Hartman

The costume of the North American Indian in his native state was one of simplicity in style and suggestive of convenience, in which there was very general uniformity among the tribes and nations of the continent. There were different styles or grades of dress, but these were, in general, everywhere nearly or substantially the same; commencing with a simple article of apparel, and passing through various styles and grades to the completely clothed body, as the inclemency of the weather or other circumstances might demand.

Alanson Skinner says: "The picture which the word 'INDIAN' conjures up in most of us is that of a tall, dark, astute man wearing a splendid trailing headdress of eagle feathers, a buckskin shirt ornamented with the scalps of his enemies and leggings and moccasins of leather. Indeed we are accustomed to seeing pictures of the purchase of Manhattan Island by the Dutch, in which the natives are all represented in this picturesque garb, which, as a matter of fact, is the costume worn only by the Sioux and other tribes of the Western plains and is as foreign to the Indians of the Woodlands as can be imagined. The elaborate eagle feather headdress was unknown to all Delaware, Mohegan, and Iroquois tribes. Shirts were also a minus quantity. Most of the Indians (in these tribes) went naked to the waist, wrapping a skin about the upper part of the body in cold weather."

In discussing the personal adornment of men, it must be remembered that in former times each costume generally had special significance.

Under the more or less general term of Eastern Woodland Indians are included the Narragansets, Pequots, Mohegans or Mohicans of the Southern New England states, the Delawares or Lenni-Lenape of New Jersey and Pennsylvania, the Nanticokes of Delaware, the Powhatan confederated tribes of Virginia, and the Shawnees of Kentucky. In the summer, the men wore a breechcloth, leggings, and moccasins of buckskin, and the women dressed in a short skirt open at the side, and buckskin moccasins and leggings. Both sexes went nude above the waist during warm weather, but wore capes, robes, and mantles of skins with the fur or hair on during the winter, and buckskin arm coverings resembling leggings. Many of their garments and ornaments were highly decorated with designs worked in dyed moose hair, dyed porcupine quills, and wampum. In almost every case the designs used by these tribes were floral and were patterned after the every-day leaves, flowers, ferns, and grasses of their land. According to Mr. A. Hyatt Verrill, very often one tribe borrowed a moccasin type from some neighboring tribe, and frequently the moccasins of one tribe would differ in design and pattern according to locality. The majority of the eastern Woodland tribes used moccasins gathered to a tongue on the instep, and the same type of footwear was worn by the Northern New England Woodland Indians, the Abanaki, Micmac, Malecite, Penobscot, and Passamaquoddy. Most of the snowshoes in use today are of the Micmac or Abanaki pattern and many are still made by the Maine Indians for the sporting trade.

The Iroquois federation or the six nations which consisted of the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras also used snowshoes, which were broader in proportion than those of the eastern Woodland tribes, and had upturned toes similar to the snowshoes of the more western tribes.

The men's costume consisted of a tunic-like coat reaching nearly to the knees, a breechcloth, and long leggings handsomely beaded, and worn with the seam in front. The moccasins of deer or moose hide are usually with the uppers gathered to a single seam in front, though the Hurons, Mohawks, and Oneidas, as a rule, prefer the form in which the uppers are gathered to an instep piece or tongue. The typi-

cal Iroquois headdress was a cap covered with short curling feathers and with one or more eagle feathers rising from the center, although some of the men wore upstanding roaches of hair. Across their shoulders and about their waists, the men wore sashes of yarn woven in handsome patterns, often combining beads with the yarns. Garters of similar weave were tied about the legs just below the knees.

The women's costume consisted of a decorated piece of skin or cloth belted skirtwise about the waist, and an overdress of lighter material covering the upper portion of the body and extending halfway down the skirt. Leggings, beautifully beaded and with the seam in front, were worn; and on the feet were moccasins like those of the men. In cold weather both sexes wore fur robes. As ornaments both men and women used silver rings, earrings, and bracelets, while the women's dresses were often laden with silver disks or brooches. In beadwork, quillwork, and moose-hair work the Iroquois showed highly artistic taste and great skill.

The Sauk and Foxes, Kickapoos, Menominees, Peorias, Potawatomies and Winnebagos are known collectively as the Western Woodland Indians. Several patterns of snowshoes, often obviously copied from their neighbors, were in use. Their hair was worn long, or, in the case of some warriors, was shaved clean with the exception of a braid or scalplock at the back and an upstanding bristly crest from forehead to nape of neck. The typical headdress was a broad band of otter skin with beaded decorations, while the shaven-headed men were fond of artificial crests or roaches made of turkey beards or deer hair.

The men's costume varied with the different tribes. From the earliest Colonial days cloth was adopted in place of the original skin garments. The upper portion of the body was covered by a shirt of buckskin or cotton cloth; about the loins was a breechcloth of blue cloth often beaded; leggings of deerskin fringed along the seams, or of blue cloth decorated with ribbon work, covered the limbs. One-piece buckskin moccasins gathered to a single seam in front were worn, although among the more northern tribes the type with the tongue was used. The men wore about the waist a gorgeous belt of magnificent beadwork; garters of beadwork

were fastened just below the knees, a beaded pouch with ornamented straps was slung across the shoulders. At times a deerskin coat was added. This was cut in white man's fashion, and was often elaborately fringed, beaded, and decorated. Buffalo robes, richly painted, and blankets were used in cold weather.

Paul Radin, in discussing the clothing of the men of the Winnebago tribe, tells us that: "The men's garments obtained in Wisconsin consisted of leggings of ribbon-worked cloth, or of plain buckskin. Some of the latter were made skin-tight, with a broad flap fringed at the edge. The decorated flap of the cloth and the fringe of the buskskin were worn outside."

The breechcloth was of three pieces, a strip of plain, cheap material, supported at each end by a belt, and had two beaded broadcloth flaps falling over the front and rear.

Shirts of cloth or buckskin were beaded about the collar, over the shoulders, and down the front over the chest, and were often fringed along the seams of the sleeves, and at the shoulders. In addition, beaded garters were worn outside the leggings below the knees.

The women's costume consisted of a waist of skin or cloth decorated with silver brooches, a decorated strip of skin or of red or blue cloth fastened skirtwise about the waist, and short leggings of red or blue cloth or buckskin often beautifully worked with ribbon or beads. Over this costume, in cold weather, was worn a robe of cloth heavily beaded and ornamented. Her headdress was a beaded square of cloth wrapped about the hair, which was done up in a roll or club and hung down the back. The hair wrapping was held in place by a woven beadwork band to which were fastened long bead streamers that reached almost to the ground. The patterns were mostly angular, but in the case of quillwork and bead embroidery, flowing lines and conventionalized plant forms are abundant and typical.

The shirt worn by the Winnebago women in former times seems to have been similar, except as to length, to that worn by the men, but the leggings were characteristically different. These consisted of a straight piece of buckskin folded

around itself so as to leave no free flap. The upper part had a cuff. There was no flap at the bottom falling over the moccasin, as in the case of men's leggings.

The most typical Southeastern Indians were the Muskhogean, in which are included the Creeks, the Alibamu, and Koasati, Choctaws, Houmas, Seminoles, Chickasaws, Cherokees, Uchees, Chitimachas, and Catawbas. The ancient costume of the men consisted of a breechcloth and moccasins during the summer, and robes of skins, native textiles or featherwork for winter. During the summer the women wore a rectangular garment of fabric or skin belted about the loins like a skirt, and at times a similar strip passing under one arm and over the other. In winter, they wore robes like those of the men, together with deerskin moccasins.

The Seminole men wear short tunics, voluminous skirts or kilts, soft high moccasins gathered to a single seam along the instep, and heavy turbanlike headdresses of cloth decorated with feathers. Woven garters are worn, and broad belts are fastened about the waist. The women wear skirts and short waists of gaily colored trade cloth, beadwork and woven sashes, beadwork hair ornaments, an abundance of bead necklaces and other jewelry, and moccasins like those of the men.

The Indians of the plains are divided into four groups: 1. The Southern Sioux, 2. Plains Nomads, 3. Desert Nomads, 4. Pueblos. In the first group are included the Iowas, Otos, Omahas, Poncas, Osages, Kansas, Quapaws, Santees, Sissetons, and Wahpetons.

In general, the costumes worn by the men and women of these tribes varied more or less in detail, but as a whole were a sort of cross between the costumes of the Western Woodland tribes and the far western plains Indians. The men's shirts, breechcloths, and leggings were of the Woodland type, and the war shirts with fringes and scalp-locks, and war bonnets of eagle feathers were borrowed from more western neighbors. In their moccasins these tribes showed the widest variation. The majority were of the hard-soled plains type, but many were made with flaps like the soft moccasins of the Western Woodland Indians, and like these were decorated with floral designs.

Among the Omaha women soft moccasins made in one piece were worn, and these had large flaps in front. The Osage and Quapaw women used a unique type of soft, one-piece moccasin with a single seam down the center of the sole.

Dwelling in portions of the same general territory occupied by the Southern Siouan group, but particularly along the Texan border were the Village Indians of the Plains. Among these were the Pawnees, Wichitas, Caddos, and Arikaras of the Caddoan linguistic stock. Their costumes, aside from those of the Caddos, were very similar to the nomadic plains' tribes; the men's dress consisted of a soft tanned skin shirt, a breechcloth, long leggings, and moccasins.

The women wore skin gowns reaching from shoulders to ankles and having short open sleeves, together with short leggings and moccasins. Both sexes wore buffalo robes in winter and later trade blankets.

The costumes of the Caddos were very distinct, being similar to those of the southeastern tribes. Later they copied the costumes of the Delawares. The Caddos used the soft, one-piece moccasin of the eastern woodland tribes. These tribes decorated their garments, pouches, and other articles with elaborate beadwork, quillwork, and painting.

The tribes grouped together as the true plains Nomads inhabited the territory from Nebraska to Canada, and from Northern Texas to the Rocky Mountains. They are the Comanches, Kiowas, Apaches, Blackfeet, Assiniboins, Crows, Teton Sioux, Cheyennes, and Arapahoes. Ordinarily these Indians wore one or more eagle feathers or a tuft of feathers and beadwork, attached to the hair on back of the head, while at times they wore fur or skin hoods or caps decorated with beadwork, feathers or antelope or bison horns. The men wore a short shirt with heavily fringed sleeves, a short breechcloth, heavily fringed leggings, or leggings with broad flaps at the sides, and hard-soled low moccasins. Mr. Lowie states: "So far as I know, an eye shade of raw-hide has been noted only by W. T. Reynolds (writing in 1868), but since other Plains tribes had such visors there is nothing improbable in their occasional use by the Crow." The woman's dress consisted of a long buckskin gown with short,

wide, fringed sleeves, short leggings, and moccasins, or in some tribes leggings and moccasins in one piece.

All of the garments were beautifully made and elaborately decorated. These tribes were skilled in the arts of quillwork, beadwork, scalp-lock work, and painting. In their patterns the figures were all angular, usually geometric, although conventionalized figures of horses, buffalo, birds, and other creatures, as well as tepees, and human figures abounded. The women's dresses were often loaded down with elk teeth, beadwork, and silver ornaments; the men's costumes, especially their ceremonial costumes, were frequently so covered with beads and scalp-lock trimmings that the foundation material was invisible.

The Paiutes formerly wore caps, which consisted of a little buckskin affair tied under the chin with strings. The remainder of their costume often consisted of a string around the waist from which was suspended front and rear a cloth of buckskin reaching halfway to the ground. Others wore a fringed shirt and fringed leggings. A garment of rabbit skins was most serviceable in winter. Flax, or a plant closely allied to it, also grew wild all over Arizona and New Mexico, and was used for garments. Cotton was grown by many of the Pueblos and is still cultivated by the Mokis, who made a sacred blanket from it. It is a finely woven white blanket, with a broad red stripe transversely at each end. It is worn by women in the ceremonials.

The Moki women wear moccasins only in the ceremonials, or on some state occasion, or when traveling. "Previous to the seventeenth century," says Bandilier, "the aboriginal dress (in this region) consisted largely of cotton sheets, or rather simple wrappers, tied either around the neck or on the shoulder or converted into sleeveless jackets. Of the fibre of the Yucca, the Zuni Indians made skirts and kilts. Of rabbit skins, very heavy blankets were made."

The Northern Puebloans of New Mexico, nearer to a game region, dressed in buckskin. But still, even when cotton was unobtainable for whole garments, they sought to secure cotton scarfs and girdles woven in bright colors, which were used for belts as well as for garters. Leggings of buckskin were worn in winter only and then mostly by

the Northern Pueblos. The moccasin was made of two kinds of leather, the uppers of deerskin, and the soles of buffalo rawhide.

The dress of the Amerinds manifested great poverty; the most decent costume consisted of a shirt of deerskin. Large moccasins were worn in winter. The women wore dresses of rabbit skins. In the latter we recognize the same twisted skin garments that are still used, or were a few years ago, by the Pai Utes and Mokis.

Southern Utah women wore conical caps of wicker-work, like a bowl upside-down, except that they had a little point on top. The women's garment was of buckskin, open at the sides, and bound around the waist by a buckskin sash. There was also a great amount of buckskin fringe. The feet were bare except in cold weather, when moccasins were worn. The younger women wore a narrow band around the brow composed of two buckskin strings, covered with porcupine quills, which were interwoven to hold them together. The men often wore a headdress of feathers which stood straight up around the crown.

The dress of the Indians of the Pacific coast, in what is now the states of Oregon and Washington, usually consisted of but a single garment, which was a loose cloak or mantle in one piece reaching nearly to the feet. This was tied loosely over the right or left shoulder, so as to leave the arms at full liberty. In winter, however, they sometimes made use of an additional garment, which was a kind of hood, with a hole in it, for the purpose of admitting the head, the garment falling over the breast and back as low as the shoulders. This was bordered at the top and bottom with fur, and only worn when going out in the cold. The garments of the women did not vary essentially from those of the men; their mantle having holes in it for the purpose of admitting the arms and being tied closely under the chin, instead of over the shoulders. The chiefs dressed in more costly apparel, and in a manner to distinguish them from the common people of the tribe.

The northwest coast people, except in the far north and in the interior, generally go summer and winter with bare feet and legs. They are not accustomed to land travel and,

therefore, need less protection for their feet than do the Indians living inland. The cold months are also wet months, and untanned leather soon becomes water soaked and of doubtful value as foot covering. The men of the coast were accustomed to go about in summer entirely devoid of clothing. For ceremonial occasions and in the cold weather of winter, they wore a robe of skins or woven fibre. This was rectangular and was wrapped around the body under the left arm and over the right shoulder, hanging to the knees. Many of these robes were made of sea-otter skin. Waterproof mats, cut like a poncho with a hole in the center for the head, were worn by both men and women in wet weather. Hats were worn by the men when in their canoes at sea.

The women had aprons of shredded bark tied around the waist and falling to the knees. Except on rare ceremonial occasions, these garments were not laid aside. Ordinarily, the woman also wore a garment made of cedar bark which covered her from her shoulders, where it was fastened about her neck, to her ankles. A girdle was worn with this, confining it to her waist. She also wore tight bands about her ankles, and bracelets, nose and ear rings. In the north the Tsimshian, Haida, and Tlingit women had their lower lips slit and a piece of wood inserted.

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ARCHEOLOGIST, ANTIQUARIAN AND COMPANY

Alexander Carl Guth

Of the activities of the first member of the firm of Archeologist, Antiquarian and Company, little need be said at this time. His special field of activity is so well recognized and known that it needs no elaboration. Of the second member of this firm; namely, Mr. Antiquarian, little more need be said as his specialty is also well known. His interest in antiquity dates for many years back. So this article will concern itself especially with the silent member of the firm, the "And Company." He goes by the name of "Mr. Architectologist." A few words concerning his make-up and personality will not be amiss since he is such a retiring sort of a fellow. His interest, too, lies in the antiquities of the past, but his is a specialized group. Structures of all kinds and types come under his close scrutiny. He makes a specialty of those whose erection precedes the Civil War. He is interested in their date of erection, style or type of architecture, and historic background. In this case his province, if it may be so called, lies within the borders of the state of Wisconsin. His speciality is indeed one which is closely allied to man because by a study of the habitation of man of past generations one gets a better insight of his habits and customs of living. Much more might be said of this interest of Mr. Architectologist, but there must be an end to this article. A few brief words will describe the means and methods he uses to record his finds. He usually sallies forth equipped with a camera, a sketch pad, a note book, and perchance a foot rule. And so he is armed to the teeth ready to do and dare.

For the purpose of organizing the study of the older buildings in such a way that the investigation may be systematic and thorough, only one type of structure will be hereinafter considered. This will therefore pertain to the early day Inns, the structures which dotted the lower one-half portion of the state during the stage coach days.

The first stop will be made at Salisbury, which is on the main highway as it wanders on to Mukwonago. Here is located the Martin Inn (1841), a structure which is typical of most of those which will be hereafter described. In fact, a general description of these Inns will not be amiss right now. Strange as it may seem, each and every one of them is three stories in height. The first stories contain the typical tap room, living room, large dining room, and oversized kitchen. The second stories are subdivided into a myriad of bedrooms, with nary a closet or bathroom. Poor dirty souls. And the third floors are usually taken up with an immense ballroom. These ballrooms invariably have vaulted ceilings which extend well up into the roofs. On each side of the ballrooms and on the low sides of the vaults there are always to be found a number of small bedrooms, sometimes as many as ten or twelve. These are just large enough to contain a bed and a chair. What the purpose of these bedrooms was remains more or less of a mystery. Briefly, this is a description which is typical of any one of these Inns. Each of them, however, has some outstanding feature; constructional or otherwise, which will now be elaborated upon.

So to get back to the Martin Inn—here is to be found a circular staircase which is a perfectly marvelous piece of construction. It winds it way upwards from a point immediately inside of the main entrance in the first story, and continues to turn gracefully until it reaches the ballroom floor. This is such an excellent piece of work that many a modern day craftsman could well profit by a visitation to the premises and a study of the essentials. This staircase is built entirely of black walnut. As for the rest of the structure, this is carried out in a characteristic colonial fashion with windows, doorways, cornices, and general roof treatment, all reminiscent of the best of colonial work of the eastern sea board states. The building is constructed entirely of wood and is almost a derelict today.

A little further along, on the same highway, is the Jesse Smith Cobblestone Inn (1842). Built of stone from the neighboring fields, it stands in unique contrast with the rest of the Inns herein described. The front has a majestic two-story porch arrangement reminiscent of the old south. This

structure, too, has its strong individual point of interest which is the floor of the ballroom. As far as is known, this is the only structure in the state which has a spring dance floor. The construction of this floor is very near three feet in height and is built up entirely of oak struts, beams, timbers, and so forth, all held together with wood dowels. The floor arrangement is constructed so that it is entirely independent of the rest of the construction of the house. This is done so it can come and go as it pleases. It must have been a real joy to dance on a floor of this kind. As for the rest of the Inn, the description of the Martin Inn fits it quite well.

On Highway 19, as it wanders through the village of Okauchee, one passes the Okauchee House. This was built in 1839 by one named Israel O'Connell. Much of the general description of the Martin Inn concerning the arrangement of the three floors may be applied to this one also. The unusual feature of this Inn, however, is the construction of the exterior walls and some of the cross partitions. Instead of the usual stud arrangement, 3″x6″ oak timbers were placed horizontally and flatwise, one on top of the other, from the sill around the building to the underside of the roof. No nails were used in this construction, the timbers being doweled together every sixth course. As far as has been learned this is the only building of this type of construction in the entire state. It is indeed a young lumber yard. The rest of the building is quaint and unique, with wide floor boards of varying widths, hand made hardware, hand blown ripple glass, and a large oven in the basement.

The next structure to be considered is the Wade Inn. This is situated at exactly the half point mark between Sheboygan and Fond du Lac, at Greenbush. The description of the Martin Inn and of the Okauchee House tallies with that of this Inn. The exterior is probably a little bit more elaborate, especially so because of an unusual and large double deck porch arrangement which occurs along the front of the building. If the readers of this article were all architects, they would be advised to visit this last named Inn. This is because there is not another structure in the entire state where such beautiful free flowing mouldings abound. At the doorways, around the windows, at the frieze board, and on the cornices, these mouldings are to be found. Grace-

ful to the Nth degree and all hand made, if you please! This is an exceptionally large structure, and it seems hardly incredible to believe that the lumber and labor bill for its erection and construction amounted to less than $500.00, but this actually was the case, and all this occurred in 1849 when the Inn was erected.

And so the work of Mr. Architectologist goes on and on. The foregoing is but one type of structure. Consider how many more there are. Churches, Mills, Covered Bridges, Houses, old Fort Buildings, and then one can readily realize there can be no end to his investigational work. His research must be careful and accurate and thorough, because it has been found frequently that when he has gone back for a second investigation of the structure, the same has disappeared in that it has been torn down or destroyed by fire. Then, too, frequently these structures get into the hands of a builder who remodels the same according to his whims and fancies, or those of his unappreciative clients.

Beginning with the year 1937 many communities are observing their centenaries. This means that they have 100 years back of them and just as sure as two and two are four, it is prophesied that a study and appreciation of the heritages of the past will be a fashionable one. It is to be regretted that this was not the case sooner. However, better late than never.

And so Time marches on.

INDIAN EARTHWORKS OF THE FOUR LAKES REGION

Madge Yohn

For The Wisconsin Archaeological Society, Charles E. Brown, its secretary since 1903, has made a recount of the number and classes of prehistoric Indian mounds formerly located on and near the banks of Lakes Mendota, Monona, Wingra, Waubesa, and Kegonsa.

Mr. Brown's count shows a total of 1,040 mounds about these lakes, nearly half of which are still in existence. The number of mound groups on and near the shores of Lake Mendota, the Society's surveys and records show to have been 40; on and near Lake Monona, 17; at Lake Wingra, 18; at Lake Waubesa, 43; at Lake Kegonsa, 26. On and near the banks of Lake Mendota there originally existed 278 Indian earthworks; on Lake Monona, 160; on Lake Wingra, 148; on Lake Waubesa, 189, and on Lake Kegonsa, 111.

Surveys and investigations of ancient Indian earthworks about the Madison lakes were begun in 1906. Dr. Arlow B. Stout, now chief of the laboratories of the New York Botanical Gardens and then a student at the University of Wisconsin, made a survey of some of these neglected local mounds.

Interests Others

This important undertaking was completed by Mr. Brown when he came to Madison in 1908. The interest of the late Dr. W. G. McLachlan of McFarland was enlisted and he engaged in the survey of the Lake Waubesa and Lake Kegonsa groups. This was a large undertaking for men who were busy in other fields of work, but it was successfully accomplished.

Reports of the archeological history and landmarks of the five lakes were prepared by Mr. Brown and Dr. McLachlan and published by The Wisconsin Archeological Society in 1912- 1922. Mr. Brown also devoted his attention

to the preservation and marking of many groups and examples of the Indian mounds of the Four Lakes region. This work was begun at a field meeting of the Society held here in 1910.

Our State Leads

Nowhere in Wisconsin or in any similar region in the entire country are there now preserved so many prehistoric earthworks of the mound-building Indians as there are about the city of Madison. There are about 250 of these. The Society, the regents of the university, the local D. A. R. chapter and former members of the Society, such as the late W. W. Warner and Thomas E. Brittingham, have provided metal tablets for all of these significant landmarks.

Easy to Reach

The preserved Indian mounds of geometrical and animal form are all readily accessible to the citizens of Madison and most of them are within easy walking distance of the residence districts. Some are in the university Arboretum; some in Henry Vilas park; some on the Pleasure Drive and on the Edgewood Academy grounds on the shore of Lake Wingra. Others are on the university campus and on Eagle Heights; others in Hein's Woods, on the Blackhawk Country Club course, at Fairhaven, at West Point, and in Morris Park. Others lend interest to Burrows Park on the shore of Lake Mendota and to the State Hospital grounds.

Lamentable Loss

A fine group of effigy mounds is in Forest Hill cemetery. Others are in Hudson and Elmside Parks on the Lake Monona shore in East Madison. The only local mound groups of former importance and great interest, which it was found impossible to save to the public and posterity, were those in the Fuller Woods, on the east shore of Lake Mendota, and those in Frost's Woods on the southeast shore of that lake. Their loss, Wisconsin archeologists will always regret. Every effort was made to preserve them. A fine group in McConnell's Woods on the Waubesa Beach shore of Lake Waubesa now seems doomed to meet the same fate.

Mound-Famous

Of the animal shaped mounds for which southern Wisconsin is famous, no finer examples are found anywhere than about the Madison lakes. Some of these are intended to represent the bear, panther, lynx, wolf, fox, deer or elk. Others are outlined in the form of a turtle, wild goose, or duck, the thunderbird and other birds and animals.

Every year hundreds of tourists from adjoining and other states come to Madison to see them. The annual summer session excursions of the University of Wisconsin, conducted by the State Historical Museum since 1911, have made the ancient Indian monuments of Madison familiar to educators and students from all over the United States.

(Reprinted from "All Around the Town," Capital Times, Madison.)

LEGENDS OF THE WISCONSIN HILLS

Dorothy Moulding Brown

Indian myths and legends are connected with many hills, bluffs, and mounds in Wisconsin. Some of these are identified with the deeds of the Manitou, the Great Spirit, some with the activities of thunder birds or other spirit-beings, and some with the undertakings of men.

I shall mention only a small number of them in this paper. Maiden Rock on the Upper Mississippi and other hills and mounds in Wisconsin which figure in Wisconsin Indian legendary lore as "lovers' leaps" have been described by the writer in a previous issue of The Wisconsin Archeologist.

At Madison, on the south side of Lake Mendota, within the limits of the present village of Shorewood is Eagle Heights, a wooded hill. The greater part of this hill is owned by the University of Wisconsin. On its top are three prehistoric Indian mounds, one of conical and two of linear form.

In the early thirties this hill was known to the local Winnebago as Shohetaka, meaning "horse hill." This eminence was a sacred place, or shrine, to which the local Indians went to fast and dream and to receive the "blessings" (magic power) of a spirit horse which on misty days was to be seen in the hazy clouds rising above the hill. This horse did not always remain in a stationary position, but was sometimes seen to move and was heard to whinny.

Fox's Bluff, an eminence on the north shore of the same beautiful lake, was in those days known by the Winnebago to be a roosting place of the Thunderbirds, or Thunderers, on their long flights from their nesting places on the high mountains on the shore of Lake Superior. Their presence on this hilltop was known to the Indians, living on the other shores of the lake, by the bright flashes of lightning that could be seen in that direction. By counting these the redmen knew about how many Thunderers there were in

that particular flight. These lightning flashes came and went as the birds opened and shut their eyes. When the entire sky was lighted at the same time it was a sign that all of the Thunderers were awake. This hill was also a place of sanctity, and only a few Indians dared to approach it.

Blue Mound, a famous hill, at the western boundary of Dane County, is located twenty-four miles west of Madison, on the old Military Road built in 1835 from Green Bay to Prairie du Chien. There are two of these mounds, the West Blue Mound in Iowa County, 1,716 ft. in elevation, and the East Blue Mound in Dane County. Near the base of the former nestles the village of Blue Mounds, the earliest settled locality in Dane County (1826). The West Blue Mound is a landmark which can be seen from a distance of fifty or more miles.

David Dale Owen, the geologist, wrote of the Blue Mounds in 1839:

"These isolated and towering mounds, so conspicuous a feature of the landscape of Wisconsin, are evidence of the denuding action to which, under the crumbling hand of time, the surface of our globe is continually subjected, and which the more durable siliceous masses of these hills of flint have been enabled to partially resist."

These peaks, originally known as the "Smokey Mountains," take their name from the bluish or smoky haze which is often seen surrounding the summit of the larger mound.

The Winnebago Indians, who camped and hunted in the prairie and woodland region near these mounds in the twenties and thirties of the last century, believed that the Blue Mound was a favorite retreat of Wakanda, the Earthmaker. Upon the top of this mound he often seated himself to ponder over his work of creation and to view the activities of his children, the redmen. When thus engaged, he smoked his great pipe, the clouds of smoke rising from its bowl enshrouded the top of the mound. When these smoke clouds spread out evenly over the crest of the peak, Earthmaker was in a peaceful humor, but when they rose straight upward he was restless or angry.

Part way down the slope was Wakanda's spring, and near it were outcroppings of flinty rock from which Indian arrows and axes were shaped. Here he often sat throughout the years while the Indians were still inhabiting this region. Since they have left it, he no longer visits Blue Mound, but the smoke clouds may yet be seen, a reminder of his former presence.

Big Hill, on the east bank of the Rock River at Beloit, now a county park, is associated with the waring Sauk Indian chief, Black Hawk.

Here in 1832, retreating up the valley of the Rock River before the pursuing Illinois militia, he and his force of warriors are said to have camped for a night. The spirit of the renowned old warrior, the Rock River Winnebago said, haunted the hill after the white settlers came to the valley.

On the east bank of the Wisconsin River, across the stream from the villages of Prairie du Sac and Sauk City, near the river road leading northward from Bridgeport (the Dane County entrance to the Sauk bridge) to Okee, is a picturesque dome-shaped hill, known as Fortification Rock. This name it has obtained from the fort—like outcropping of limestone rock on its crest. Here, it was formerly supposed, the Sauk chieftain, above mentioned, made his stand and fought the Wisconsin and Illinois militia on July 22, 1832. The battle, known as Wisconsin Heights, was fought before his retreat across the Wisconsin River. As a matter of fact, the real battle took place on the river bluffs a mile or more south of this place (south of Bridgeport) at a point now marked with a granite monument by the Madison Daughters of the Revolution. But the local Black Hawk legend of his association with Fortification Hill is hard to down.

Sinsinawa Mound, near Hazel Green, in the southern part of Grant County, is another eminence which has an Indian legend associated with it. The name, "jinawe" in the Algonquian tongue means "rattlesnake" and is said to have been given to it long ago because of its being, like many other hills and bluffs in southern Wisconsin, once infested with

these poisonous reptiles. The chief of the snakes once invited them to a council at this place, many came, and a dance followed the gathering. At this dance a certain group of snakes were the best dancers because they wore rattles at the ends of their tails to accompany them. They were highly commended by the leaders of the council for their performance. This made them so proud that they ever after wore their rattles. Other serpents became their enemies. This aroused their fighting spirit and thereafter they were always ready for a quarrel with anyone. By the Winnebago, the rattlesnakes were considered to be the messengers of Wakanda and were seldom molested by them. Because of its many snakes, Sinsinawa has acquired its sinister name.

Wild Cat Mound, a few miles north of Merrimac, a town on the bank of the Wisconsin River in Sauk County, is a most picturesque elevation because of its dome-shaped form and the circles of ground pine and cedar trees which dot its slopes and crest. The highway passes near it. This mound the Winnebago called Pesheu, a wild cat.

Identified with it is the Indian story of Rabbit, who, meeting Wild Cat one day, made a derisive remark concerning his wrinkled face. Wild Cat, after considering this remark, felt deeply insulted and went to seek revenge.

Rabbit was a lively fellow and running about made so many trails that Wild Cat became confused and Rabbit reached his hole in safety. But Rabbit was not satisfied with having outwitted his enemy. He started out again, singing a song as he went, and Wild Cat, who was waiting for him behind a bush, grabbed him, saying, "You should have known enough to let well enough alone." That was the end of Rabbit.

Wild Cat Bluff may have harbored many wild cats in Indian days, the bluff and the surrounding region are wild enough.

In the rugged mountains of the Penokee Iron Range near Hurley in Iron County, in the former domain of the Chippewa Indians, were the reputed nesting places of the Thunderers (wassamowin—lightning makers).

From these huge birds the Indians obtained their first knowledge of fire, which they kindled with fire-sticks. These mythical birds were the most powerful of the animal deities of the Indians of the woodlands and of the plains. When the weather was stormy they flew about high in the heavens. When they flapped their great wings, one heard the crashes of thunder, when they opened and closed their eyes flashes of lightning were seen. Some carried lakes of water on their backs, these slopped over and caused downpours of rain. Their arrows, or thunderbolts, were the eggs which they dropped in their flight. These shattered the rocks and set fire to the forests and prairies.

A Chippewa Indian hunter, who was carried away to his nest by a Thunderer, saved his life by killing one of the young birds and flying back to earth in its feathered hide.

In the Smoky Mountains, a wild and rugged region in the southwestern part of Bayfield County, was the home of Winneboujou (Nenebozho), the fabled hero of the Ojibwa Indians. This all-powerful manitou was a blacksmith, and had his forge on the flat top of the highest mountain. Here he shaped the native copper of the Lake Superior region into useful implements for his Indian children. Much of his work at his forge was done at night, and the ringing blows of his great hammer could be heard throughout the Brulé Valley and Lake Superior region. The fire of his forge reddened the sky. When he was not busy at his forge he was away hunting or seeking other adventures. Many stories of the exploits of this giant manitou have been told by the Chippewa and other Wisconsin Algonquian tribes.

Mt. Nebo, at Viola, in Vernon County, is an Indian spirit-haunted hill. On its top were Indian mounds and graves. At De Soto, on the bank of the Mississippi River, is Winneshick Bluff, dedicated to the memory of the important Winnebago chief of that name, a place his spirit is reputed to still visit.

Silver Mound in Jackson County was the site of extensive Indian quartzite quarrying. Here, in prehistoric and early historic time, the Indians quarried the white quartzite for the manufacture of spades, hoes, knives, and other imple-

ments. Hundreds of old quarry pits are on its wooded top. Implements made of this material are found on Indian sites all over south and central Wisconsin.

A myth which grew up in connection with this mound was that the Indians obtained silver here. This myth attracted the attention of the French explorer, Pierre Charles Le Suer, who in 1699 brought from France a number of expert miners to search for this ore. Their mining was without result. Many other white prospectors, from that early day to this, have tried to locate these "lost" Indian silver mines. The debris of their attempts may be seen on every hand.

The Menomini, Chippewa, Potawatomi, and Ottawa have myths and legends about Thunder Mountain in the northeastern part of Oconto County, near the Marinette County western boundary. This mountain is a few miles northeast of a little settlement called Mountain. To this high hill the Indians have given the name Che-quah Bikwaki, or Thunder Mountain (che-quah), being the native name for the Thunderbirds who built their nests on its crest. In these nests they laid two eggs and waited until their young were hatched. These Thunderers were the implacable enemies of the great serpents and water monsters which infested many Wisconsin lakes. A pond on the top of Thunder Mountain was once the place, or abode, of one of these serpents. One day, while this huge snake was sunning himself on its banks, a Thunderer, flying overhead, discovered his presence and attacked him. The two struggled for a long time, fighting back and forth over the top of the hill.

The Thunderer would carry the serpent high in the air, but the serpent, struggling, would bring the Thunderer back to the pond. An Indian hunter, who came up at this time, was requested by each combatant to assist him by shooting the other. Each promised him a reward. The bewildered hunter, not knowing which one to assist, closed his eyes and let fly an arrow. He wounded the Thunderer, who, weakened by the shot, was thus overcome by the serpent. He was taken under the hill and is still there, a captive of the serpent. When he now and then tries to escape his prison, fearful rumbling noises are heard on this mountain.

On the Peshtigo River is Little Hill, or Little Mountain. The Menomini Indians long ago gave to it the name Wauchesah. Surrounding it is a region of small forest openings and barren plains. The Thunderers, flying from their homes in the north, set these plains afire and keep the region burned over. Near this hill there is a lake, which the Indians believed to be its window. In this lake there lives a great White Bear, the king of all bears. Through his window he observes what is going on in the world. From this lake he occasionally sallies forth into the forests to meet the other bears of his tribe, always keeping a watchful eye open for his hereditary enemies, the Thunderers.

Biwabik is the Chippewa Indian name for Iron Mountain in Dodge County, given it, it is said, because the Manido here obtained some of the metal for his thunderbolts (arrows).

On the bluffs of the St. Croix river in Interstate Park, near St. Croix Falls, is the great stone face (Old Man of the Dalles), a representation of an Indian head sculptured by nature in the limestone rock. This Indian head, some of the Chippewa explain, is the face of the Great Spirit keeping a watchful eye over their enemies, the Dakota or Sioux, with whom the Chippewa were at war for several hundred years. Raiding parties of Sioux from Minnesota as late as 1861 crossed the St. Croix River near this point to attack Chippewa camps.

Mount Trempealeau, on the Mississippi River, at the mouth of the Black River, obtained its name from its unique situation, "Mont-trempe-l-eau," the mountain that stands in the water. It rises in the form of an oval cone or natural pyramid, from a base 80 rods long by 40 wide to about 300 ft. high and is entirely surrounded by water. It contains an extensive den of yellow rattlesnakes, from which they swim in the spring, and to which they return in the same way in the fall."†

"Trempealeau Mountain, 'Hay-Nee-Ah-Chah' or 'Soaking Mountain' to the Winnebagos, rises from the shimmering backwaters of the Mississippi as the most interesting single feature of the park (Perrot State Park). First seen

by Father Louis Hennepin in 1680, Trempealeau Mountain has served as a landmark for Mississippi voyageurs for nearly 250 years. In 1685 Nicholas Perrot and a party were thrusting their way through the wilderness to establish a fur trading post among the Sioux Indians when they were overtaken by bad weather at this place. Here they took up winter quarters and remained until 1686."*

Having given offense to Wakanda this "Soaking or Sinking Mountain" was believed to be slowly disappearing beneath the waters of the Mississippi.

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†—1. Wis. Hist. Colls., p. 114.

*—2. Wisconsin's Scenic State Parks.

THE WEST TEXAS CAVE DWELLERS

United States Department of the Interior National Park Service, Santa Fe, N. M.

Sante Fe, Dec. 4—Mystery that still surrounds the origin and life of a vanished race of aboriginal Americans — the West Texas Cave Dweller Indians—may be solved by extensive archeological investigations that would follow establishment of the proposed Big Bend National Park in Texas.

Preliminary work in the area has brought to light many artifacts used by these people, such as projectile points, stone handaxes and hammerstones, but there is as yet no clue that would indicate from where the race came or where it went—whether it was exterminated by hostile tribes, or whether it became merged into other racial groups.

The West Texas Cave Dwellers have been called "Basketmakers," and have been grouped, by some research authorities, with the true Basketmakers of Arizona and Utah. They may have been connected with the Patarabueyes, who were settled in the sixteenth century at the mouth of the Conchos River, where now is Presidio, Texas. Another theory is that they may have been descendants of extremely ancient inhabitants of the Guadalupe Mountains in Texas and New Mexico, and further north around Clovis and Roswell, New Mexico.

Over 300 sites have been found in the area of the proposed National Park that may shed some additional light on the life and habits of these people. Excavation of these sites will be a long and tedious undertaking requiring a number of years. The National Park Service, it was said at Regional headquarters here today, does not contemplate such extensive work until after the park has become established. Present research in the area is being confined to surface collecting of artifacts, and exploratory work in some of the caves in the Big Bend State Park.

A report on the preliminary work, made by Erik K. Reed, Assistant Archeologist of the National Park Service,

states that "there are many points of striking similarity between the West Texas Cave Dwellers and different other peoples—the Lipan Apache, the Patarabueyes of Jumanes, and the Basketmakers of the Southwest. But one cannot safely link them at all strongly with any of these groups."

"It is perfectly possible, the Reed report adds, "that the West Texas, or Big Bend Cave Dwellers, were descendants of the very early inhabitants of the Guadalupes, and also possible that the folk who lived in the El Paso pueblos and manufactured crude polychrome pottery were a branch of the cave people become sedentary and relatively civilized under Puebloan influence from the Mimbres-Chihuahua basin. But there is very little that specifically suggests either of these, and not enough is known of the details of the Guadalupe and El Paso cultures to enable us to pass judgment even tentatively."

The West Texas Cave Dwellers, it has been established, lived from the Pecos to El Paso. Specimens of their work, found in the proposed park area, include sandals, matting, wooden implements, and basketry. These are being preserved in a temporary museum building the CCC has constructed in the Basin of the Chisos Mountains.

These early Western Texans, Reed says, not only lived in caves but probably also in crude brush shelters. They had very little agriculture, made no pottery, but wove good blankets and twilled matting. Their sandals were roughly woven of yucca leaves. For defensive purposes and in hunting, they used the atl-atl, or dart-thrower, a wooden contrivance the length of the arm which propelled the dart with great force, but not with the accuracy that was to come with the bow they later used. They also employed the curved throwing club in hunting small game.

"They have been called Basketmakers and grouped with the true Basketmakers of Arizona and Utah as one people," the report continues, "but this is not quite justifiable. The Basketmakers, the West Texas Cave Dwellers, and the Ozark Bluff Dwellers all have many points of similarity, but are nevertheless separate entities. They are all on about the same level of cultural development, at a stage that many cultures pass through; they have in common a number of

artifact-types which also occur in other cultures, prehistoric and historic; in short, these three groups are representative of the general type of culture which has occurred in many places, its remains disappearing in most cases. There is no need to suppose that these three peoples spoke the same language, were more closely related than any other widely separated groups of aboriginal Americans, or were even contemporary, although all this is perfectly possible."

Reed offers the conjecture that the West Texas Cave Dwellers inhabited the region "from fairly early times" down to about the fourteenth century, when, presumably, they were overrun by the Lipan Apaches and vanished into the mountains of Coahuila, Mexico, or perhaps became the Patarabueyes, who lived on the present site of Presidio, Texas.

ONTARIO PICTOGRAPHS

On August 1, 1910, Col. Howard Greene of Milwaukee and a party were traveling by canoe in the Rainy Lake Region, Ontario, Canada. On Irving Island, Kasakokwog Lake, they found some Indian pictographs. We believe that a record of the finding of these should be preserved.

Col. Greene has three photographs of these pictographs in a typewritten report of this expedition. One pictograph not mentioned in his brief description of these was an hour-glass-shaped figure near the smoking figure mentioned. Some other unidentified markings were near these. Members of this party were Col. Greene, Dr. Ernest Copeland, Wm. P. Marr, Wm. MacLaren, Charles F. Ilsley, Clay Judson, Howard T. Greene, Carl Greene and Frederick Hansen.

"The navigating course was easy, following the shore of Irving Island, then following Coleman Island until 1 o'clock, when we stopped near the end of the island for a lunch of beans, rice, hardtack and tea.

"In passing close to the cliffs at one point in Irving Island Cope found marks of hands in red paint, reaching from near high water mark about eight feet up. He called the others. On further investigation we found figures of a bull moose and calf and an Indian smoking, all of which were photographed and a picture taken of the cliff. It was the most curious thing we saw during the day."

RECONSTRUCTED MANDAN VILLAGE LODGE IN NORTH DAKOTA

Reconstruction of the Slant Village, a former Mandan Indian community on the junction of the Missouri and Hart rivers in North Dakota, is being done by the State Historical Society of North Dakota, in cooperation with the National Park Service and the WPA. This village, located on a bluff, contained 68 earth lodges and was surrounded by a fortification of upright logs and a moat. The Mandans occupied it to the end of the 18th century.

Approximately six of the lodges have been restored at this writing.

The location of this site is unique in that it is the only one known not on level ground.

The framework of the Mandan lodge is of logs, willow matting, and straw (the Indians used grass, of course, in place of straw).

One of the lodges in the restored group is a ceremonial house. It is eighty-four feet in diameter, and stands in the center of the site with the other lodges facing it.

(Hobbies, October, 1932.)

ARCHEOLOGICAL NOTES

Meetings

September 20, 1937—President Dr. H. W. Kuhm presiding. Thirty-five members and guests were present. It was announced that at the meeting of the Board of Directors and Advisors, held earlier in the evening, there were elected as annual members Byron W. Knobloch, La Grange, Illinois, and Dr. Leslie L. Cooke, Chicago. Dr. Eugene Schoeffel, Chicago, was elected a life member. The deaths during the summer months of Dr. Frank G. Logan, Chicago, and Col. George S. Parker of Janesville, were greatly deplored.

Secretary Brown had furnished a preliminary report on archeological field work conducted by various members of the Society and several co-operating Wisconsin institutions during the summer months. Three groups of Indian Mounds on the University of Wisconsin campus had been repaired and restored with the help of a Works Progress Administration crew. The repair of the mounds in Aztalan Mound Park would soon be undertaken.

Mr. Frederic Heath reported that experiments in the casting of the metal tablets to be used in marking the Milwaukee Indian trails were being carried on at the Milwaukee Vocational School.

Messrs. Joseph Ringeisen, Jr., and H. G. Zander suggested the members be invited to display Indian implements of certain specific types at future meetings of the Society. This matter was referred to the Program Committee for consideration.

The lecture of the evening was an illustrated talk on "Glimpses of an Earlier Milwaukee" by Dr. Herbert W. Kuhm and Mr. Paul W. Hoffman, who have made a hobby of gathering quaint and unusual pictures of old Milwaukee. Both the lantern slides and the talks were highly interesting and instructive.

October 18, 1937—President Kuhm conducted the meeting. Secretary Brown announced the election of Mr. Alexander C. Guth, Milwaukee, as an honorary member of the Society. Mr. Guth had won distinction by his work as director of the Wisconsin Federal Historic Buildings Survey. He reported that the work of repairing the mounds in Aztalan Mound Park was proceeding very satisfactorily under the immediate supervision of Mr. Robert P. Ferry of Lake Mills. It was also announced that Mr. Ferdinand Hein of Madison had presented to the Society an Indian effigy mound located in Hein's Woods near the Pheasant Branch suburb, near Madison. Mr. Walter Bubbert had furnished a map sketching the boundaries of the proposed Kettle Moraine State Park and had requested the Society to assist by locating the Indian landmarks within its bounds. Field work in Interstate Park at St. Croix Falls had been completed with good results.

Mr. Robert B. Hartman gave a lecture on "The Costumes of the North American Indians," illustrated with a fine series of stereopticon slides and with specimens of clothing loaned by the Milwaukee Public Museum. This lecture was enthusiastically received by the members and visitors present.

Dr. Buttles, chairman of the Program Committee, announced that Mr. A. P. Kannenberg would lecture at the November meeting on the excavation of the Lasley Point Indian Mounds at Lake Winneconne.

Mr. Bubbert spoke on the plans for the proposed Kettle Moraine State Park. Mr. Chas. G. Schoewe announced the death of the Sioux Indian Amos One Road in South Dakota. He had been well known to Milwaukee members of the Society. Exhibits of specimens were made by several members.

November 15, 1937—Dr. H. W. Kuhm, presiding, Dr. L. S. Buttles acting as secretary.

Dr. Buttles, chairman of the Program Committee, announced that at the December meeting Mr. Victor S. Craun would present an illustrated lecture on "An Archeological Trip Through the Caves of North America." At the January meeting the film "Mishakwut," depicting the life of the Wisconsin Indians, would be presented by Mr. E. W. Cooley. Dr. Barrett and Mr. McKern both endorse this film highly as being true of the customs and costumes of the Indians.

Mr. Arthur P. Kannenberg, archeologist of the Oshkosh Public Museum, presented a lecture on the "Excavation of the Lasley Point Mounds at Lake Winneconne." Mr. Kannenberg illustrated his talk with some fine specimens of painted earthenware vessels, serrated shell spoons and earthenware dippers. A large audience of members and friends was on hand to hear this most interesting lecture. Quite a number of the members of the Society had visited the site of Mr. Kannenberg's investigations during the summer. Four round mounds excavated up to that time were each of a different character structurally. One contained layers of clam shells, another some interesting internal rock works and a third a covering of boulders. Other mounds in this group await excavation next year.

Mr. Alfred L. Boerner of Milwaukee was elected a member of the Society at the recommendation of Mr. Frederic Heath. At the meeting of the Board of Directors, held earlier in the evening, Mr. Walter L. Bubbert presented a report on the landscaping of Aztalan Mound Park. Secretary Brown reported on the condition of a preserved mound at Taylor Lake in the Waupaca Chain o' Lakes region and on the conclusion of the mound repair work at Aztalan Mound Park.

The annual and regional meetings of the American Anthropological Association, American Folk-lore Society and Society for American Archaeology will be held on December 28-30 at Yale University, New Haven, Connecticut.

Personals

Dr. Ralph Linton, formerly at the University of Wisconsin, is now a member of the faculty at Columbia University, New York. Mr. John J. Knudsen, a former Milwaukee member of the Wisconsin Archeological Society, has been appointed chief field inspector of the Federal Housing Projects with headquarters at Washington.

Mrs. Gregg Montgomery of Madison is installing the historic house museum in the Governor Nelson Dewey homestead at Cassville, in Nelson Dewey State Park, for the Wisconsin Conservation Department. This promises to be one of the interesting museums of this nature in Wisconsin. Mrs. Lillian Kohl will be in charge of the organization of a city museum to be housed in the public library at Hurley.

Mr. Frederic Heath has been one of the moving spirits working for the organization of a historical museum to be located in the old court house building at Milwaukee. This undertaking has the approval of Mayor Hoan and of the Milwaukee County Historical Society. Many other citizens are also interested.

Dorothy Moulding Brown of Madison is lecturing on folk-lore and historical subjects before educational institutions and civic organizations in various parts of Wisconsin. During the past several years this lady conducted the state folk-lore survey for the Federal Government which was very successful in its results. Four books were published by this project, copies of which have been placed in many Wisconsin and other libraries and universities.

Mr. Alonzo W. Pond is lecturing on archeological subjects in Wisconsin and other states. His lectures have always been of exceptional interest and have been greatly appreciated wherever they have been delivered. Several other members of the Wisconsin Archeological Society are lecturing before societies in their home towns and elsewhere.

After two years of devoted service Secretary Charles E. Brown has resigned as State Director of Federal Writers' Projects. These projects originally included the Writers' Project and the Historical Records Survey. A Folk-lore Survey was merged with the former. In closing his Federal labors Mr. Brown wishes to express his grateful thanks to the many members of the Wisconsin Archeological Society, Wisconsin Folk-lore Society, Wisconsin Historical Society and Wisconsin Museums Conference, for their generous and helpful assistance.

Publications

Mr. Alonzo W. Pond has published a very interesting illustrated guide book, "Interstate Park and Dalles of the St. Croix," copies of which may be purchased from him at his home at St. Croix Falls, Wisconsin. Its cost is fifty cents. Chapters in this guide tell of the Pot Holes and Rock Formations, Roads and Trails, The Boat Trip, The Hatchery, Animals, Birds and Wild Flowers, Prehistoric Indians, The Park in Winter, The CCC Camp and History of Interstate Park. It is a booklet which every member of the Society will wish to possess.

A new book describing Wisconsin scenic and historic landmarks, "Alluring Wisconsin," has been published by Mr. Fred L. Holmes of Madison, the well known author of several interesting and instructive books. The publishers are E. M. Hale and Company, Milwaukee. "This is a good book for Wisconsin people to read in their arm chairs as a substitute for a vacation tour that may be difficult to arrange. It is an invaluable book to tuck in your bag when you set out with camera and car to have your fill of Wisconsin's endlessly varied beauty etched against her glamorous and adventurous history." It will be read by many a Wisconsin fireside this winter. Its numerous illustrations add to the charm and interest of this book, whose price of $2.00 places it within the reach of all of our friends.

A new book that will interest many book lovers is entitled "Tombs, Travel and Trouble," the author being Lawrence Griswold, an American archeologist. This book is a very interesting account of the author's adventures and experiences on various archeological expeditions in Yucatan, Honduras, Panama, Columbia, Brazil, Mindoro, Komado and other countries and islands. In the course of his travels Mr. Griswold had most exciting adventures with cannibals, head hunters, poisonous snakes, and had other disagreeable experiences. His book is well illustrated; it is one which Wisconsin archeologists will wish to read. Published by Hillman & Curl, Inc., New York. Cost $3.00.

A very interesting report, "Archeological Investigations on Bayou Macon in Arkansas," by Harry J. Lemley and S. D. Dickinson, is pub-

lished by the Texas Archeological and Paleontological Society. The pottery vessels and an effigy pipe shown in its several plates are very interesting. The "Range of the Bison in Wisconsin" is the title of an instructive paper by A. W. Schorger, published in the Transactions of the Wisconsin Academy of Sciences, Arts and Letters. The presence of bison pictographs in a La Crosse County cave is noted. "Glimpses of Historical Areas East of the Mississippi River" is the title of a report printed by the National Park Service. It is a very useful publication. Southwestern Lore, the official publication of the Colorado Archaeological Society, Gunnison, Colorado, contains interesting papers by F. Martin Brown, John C. McGregor, Pearle R. Casey and E. B. Renaud.

Emerson F. Greenman is the author of a report on "The Younge Site: An Archaeological Record from Michigan," published by the University of Michigan Press. It is a very informative report and well illustrated. Philip N. Youtz, Director, has published a report on "Museums of the Brooklyn Institute of Arts and Sciences." These are the Brooklyn Central Museum and the Brooklyn Children's Museum. It is a report of their condition and progress during the year 1936. Two interesting 1937 bulletins of the Bureau of American Ethnology are "Ancient Caves of the Great Salt Lake Region," author, Julian H. Steward and "Journal of Rudolph Friederich Kurz," translated by Myrtis Jarrel and edited by J. N. B. Hewitt. The latter is an account of Kurz experiences among fur traders and Indians on the Mississippi and Upper Mississippi Rivers, 1846 to 1852.

The October, 1937, issue of The Louisiana Historical Quarterly, New Orleans, contains a number of papers of interest to historians. The September issue of the National Archaeological News, Lancaster, Pennsylvania, has interesting short papers and other material. The April-June and July-September, 1937, issues of the American Journal of Archaeology, published by The Archaeological Institute of America, are exceptionally fine issues of this very valuable journal.

A paper, "Preliminary Notes on the Siouan Family," by Paul Weer, was printed in the Indiana History Bulletin. Henry C. Shetrone published a paper on "Nicotiana: An Ethnologic, Historic and Literary Novelty," in the Ohio State Archaeological and Historical Quarterly.

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Medicine Rock

Indian Cave Legends

Heim Effigy Mound

Butte Des Morts

Barbed Axes

PUBLISHED QUARTERLY BY THE
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MILWAUKEE

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Milwaukee, Wisconsin

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 917 N. 49th Street, Milwaukee, Wisconsin.

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MEDICINE ROCK
Near Forest City, South Dakota

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MEDICINE ROCK

Edith Medbery Fitch

For more than a hundred years a limestone boulder in South Dakota, near Forest City, has been an object of interest and speculation because of peculiar markings on its broad, flat surface, resembling impressions of hands and feet. Various ideas regarding their significance and origin have been advanced. Scientists who have examined them recently, believe them to be petroglyphs, the work of Indians who inhabited the country centuries ago.

The stone, known as Medicine Rock, lies in a pasture on the side of one of the foothills of the Missouri River. Until the completion of the highway bridge at this point, it was far enough removed from the usual routes of travel to protect it from serious injury. The improvement of National Highway No. 212, between Minneapolis and Belle Fourche, now makes it easily accessible to careless tourists who fail to appreciate its historical significance, and some damage has already been done. Steps are being taken by the Potter County Historical Society to build a steel fence around it to keep the vandals out.

Medicine Rock was first mentioned by Atkinson & O'Fallon in their Journal of July 12, 1825. The description is reasonably accurate:

> Maj. O'Fallon & Gen. Atkinson obtained 2 Indian horses & rode ¾ of a mile back to the hills in rear of our position to look at the impression of foot-steps in a rock, we found the impression of three tracks of the foot of a common sized man. The first near the upper edge of the

rock is made by the right foot & is about an inch deep at the heel & making a full impression of the whole track with full impression of the five toes ¾ of an inch deep—the next track is of the left foot & about 3½ feet from the first, impression full and deep as the first—the next footstep of the right foot is not visible but at about 6 feet from the second track an impression is again made by the left foot as deep & plain as the others, this is near the lower edge of the rock which is of itself about 11 feet by 9, lying at an angle of about 30 degrees of elevation — the length lying up and down the hillside. There are several other marks of hands and feet, etc., these appear to have been recently made by slight scratches by the Indians, except the impression of a hand which appears deep and full but has been newly scratched over by Indians."*

The three footprints and the hand are still deep and full. The newer scratches mentioned have been obliterated by time. Two weathered depressions, one at the upper and one at the lower end of the rock, resemble the claws of a large animal and may have been worked over to make them more lifelike. The position of the prints inspired a legend of unknown authorship which circulated among the pioneer settlers of Potter County fifty years ago.

In the days long, long ago, they said, when the stone was soft like the bars along the Missouri, an Indian girl was chased across it by a huge animal, leaving the impressions of her bare feet in the plastic limestone. In her flight she stumbled and pressed her right hand in the cement-like mud. The great tracks of the pursuing animal also remain to bear witness to the truth of the story.

This legend may have been derived from an old Indian folk tale. Other petroglyphs picture the bodies of women inside the carcasses of buffalo, indicating that the victim was swallowed by the animal. However, Indians of the Cheyenne Agency are not familiar with the tale.

The idea that the stone was once soft and that the marks are impressions of hands and feet seems to have been enter-

*Journal of the Atkinson-O'Fallon Expedition, in North Dakota Quarterly, Vol. IV, No. 1, Oct., 1929.

tained in the early years of white occupation of the territory. Atkinson & O'Fallon speak of them as "impressions," and in 1873 Mrs. Custer wrote this naïve account of her visit to the rock:

> "We encamped that night near what the Indians call 'Medicine Rock,' my husband and I walked out to see it. It was a large stone, showing on the flat surface the impress of hands and feet made ages ago before the clay was petrified. The Indians tied bags of herb medicine on poles about the rock, believing that virtue would enter into articles left in the vicinity of this proof of the marvels and miracles of the Great Spirit. Tin-cans, spoons, and forks, that they had bought at the Agency, on account of the brightness of the metal, were left there as offerings to an unseen God."*

Although the geological history of the rock is now well established, the fallacy that it was once soft is still a popular notion.

Dr. W. H. Over, Director of the South Dakota University Museum, regards Medicine Rock as "most probably a glacial boulder of Trenton limestone and suggests the possibility that it may have been formed on the bed of the deep sea in Wisconsin or in that region, millions of years ago."

Dr. E. P. Rothrock, State Geologist of South Dakota, adds "that it was deposited in its present position by Iowan or early Wisconsin ice, as the drift in this part of the state is older than the last Wisconsin sheet."

At the Centennial of the Atkinson-O'Fallon Peace Expedition, celebrated at the rock in 1925, Shield Eagle, of the Two Kettle tribe of the Dakotas, gave an Indian version of the markings on the rock. He said that in ancient times a wise man, inspired by the Great Spirit, engraved the hand and footprints on the stone to remind the Indians that they were in the care of God. They looked upon the rock as an oracle that, when proper prayers were offered, would direct them to the best hunting grounds or to places of safety in time of war.

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*Boots and Saddles, by Elizebeth Custer, Page 85.

Alan Fielder (Long Road), long a trusted and efficient government worker, says that it was never an object of worship by the Indians but was regarded as an evidence of the permanence and power of the Great Spirit. He remembers how his mother, when in its vicinity, used to go to the rock and offer prayers for the safety of her children from disaster and disease. Through it she believed that she could reach the one God who alone could help her. So far as he knew, he said, the markings had no special significance. It was well understood that artistically inclined Indians had pecked them into the limestone boulder by means of flint. He does not believe it was done by medicine men.

THE HEIM EFFIGY MOUND

Charles E. Brown

Another Wisconsin effigy mound has been permanently preserved by being dedicated to The Wisconsin Archeological Society.

Madison, Wisconsin, July 8, 1937.

Mr. Charles E. Brown,
Secretary, The Wisconsin Archeological Society,
Madison, Wisconsin.

Dear Mr. Brown:

On August 21, 1915, you wrote to me in regard to the Indian mound located in my wood lot northeast of the new Middleton highway number twelve. In that letter you stated that you had made a careful survey of the earthwork and you enclosed a detailed tracing of it. You also said in your letter:

> "I was very much pleased to find this remarkable ancient Indian earthwork in such excellent condition. No finer example of prehistoric Indian sculpture in earth exists anywhere about Lake Mendota. I trust, therefore, that you will prevent any digging into it by relic hunters and do everything possible to secure its permanent preservation.
>
> "In case this woodland is ever cut up into acreage tracts or lots for summer homes, I would suggest that you cause this mound to be preserved in a small public oval, or, if this is not possible, compel its future owner to preserve it by inserting such a provision in the deed."

On July 3, 1937, a plat called Heim's Woods was recorded in the office of the register of deeds for this county. This is a plat of the wood lot above mentioned. I am enclosing a copy of it for the files of The Wisconsin Archeological Society. As agreed between you and my

attorney, Leon E. Isaacson, a plot of ground in which the mound is located has been dedicated to The Wisconsin Archeological Society.

It gives me a feeling of satisfaction to give this mound to your society and to know that it will be preserved for the future.

I want to thank you personally for the suggestion contained in your letter of more than twenty years ago. I still have your letter and also have a clipping from the Milwaukee Sunday Sentinel of August 29, 1915, which describes the mound in detail and publishes your tracing of it. Undoubtedly, when you wrote the letter, you thought you were looking a long away ahead in predicting that "summer homes" would some day be located on the above property. Little did we then think that in about twenty years permanent homes would be built in this area.

Very truly yours,

Ferdinand J. Heim.

This effigy, representing probably a fox or wolf, was surveyed by the writer wth the assistance of Professor W. B. Cairns of the University of Wisconsin and Mr. Albert O. Barton, present register of deeds of Dane County, on August 20, 1915. It is located in a woodland adjoining the new Madison to Middleton state highway. It is near Pheasant Branch settlement and not far from the Lake Mendota summer resort settlement called Middleton Beach.

It is the effigy of an animal with a pointed nose, erect pointed ears, a quite long body, slightly curved tail, and sturdy legs. No effigy just like it is in any of the groups now or formerly existing about Lakes Mendota, Monona, or Wingra at Madison. Its body, from the tip of its nose to its tail, is 97 feet in length, and its tail about 50 feet in length. The greatest width of its body is 16 feet. Its legs are each 38 feet long. Its body is 3 feet high at its highest part.

At the October 18, 1937, meeting of the Board of Directors of The Wisconsin Archeological Society the gift of the

Heim effigy mound was unanimously accepted by the directors. Mr. Heim's generosity and interest was recognized by his election as a life member of the society.

In an interview with him on September 8, 1915, Mr. Heim stated that when his father acquired this land, in 1848, the Winnebago Indians still camped on it and upon the adjoining farms. A favorite camp ground was on the Lake Mendota shore on the present Magnus Swenson estate. The number of Indians which he remembers as camping in this vicinity was from thirty to fifty. They lived in wigwams and existed by hunting, trapping, and fishing. They were great beggars, stopping at the farm houses at all times for food supplies. His father was obliged to erect rough fences about his hay mows in the Middleton Beach marsh to protect them against the foraging Indian ponies.

A few stone axes and a large number of flint arrowpoints were found in cultivating the land on the edge of the marsh. An oval mound formerly located here, just beyond the effigy mound, was leveled.

The Indian trail from Madison to Pheasant Branch ran across the Heim and adjoining farms. Groups of Indians were continually passing over this trail on foot and on Indian ponies.

BUTTE DES MORTS EXPLORATIONS, 1935-1936

Arthur P. Kannenberg and Gerald C. Stowe

Butte des Morts (French) Nas-pah-gua-ti-noh (Menomini), Hill of the Dead (English).

Butte des Morts was the first county seat of Winnebago County. It is situated in Township 19 North, Range 15 East, Section 24, Town of Winneconne. It is on the northwest corner of Lake Butte des Morts, on the highest point of land bordering the lake. This elevation had been a permanent village site for centuries before the coming of the white men. Proof of this is found in the different strata of the soil, as each strata designates a different era of settlement. When the first white men arrived, the elevation was occupied by the Sauk and the Fox Indians (called "Renards" by the French). The Grignon and Porlier trading post was established here in 1818 and flourished for many years. Several of the present business establishments which were successors to this trading post are still doing business in the village.

In a series of interesting excavations carried on by Arthur P. Kannenberg, Curator of Archeology of the Oshkosh Public Museum, and Gerald C. Stowe, in the fall of 1935, in the spring of 1936, and again in the fall of 1936, many valuable archeological specimens have been unearthed.

Principal among these have been the bone, shell, pottery, and stone implements which were found on the properties of E. E. Meeleus, Sidney Ruby, R. B. Anger, Arthur Stein and Albert Berg.

The work of excavation was carried on by the sieving method. All the earth dug up was sieved in a handshaker sieve of ¼" mesh. In this way all small objects were recovered. For smaller objects such as beads, a ⅛" wire screen sieve was used.

The soil at Butte des Morts is very mellow and is made up of three strata. The top layer consists of from 2 to 3 feet of black, sandy loam; beneath that is a compact clay layer; and 1 foot to 3½ feet beneath that is a hard, coarse, sharp grit, white and yellow sand.

In the first or top black loam layer a general run of archeological artifacts are found. Most abundant are the bone, shell and antler specimens. Their excellent state of preservation is due in great part to the large amount of lime in the soil deposited by the clam shells, with which the soil is literally filled; every shovelful contains some. The neutralizing of the acidity of the soil by the lime of the clam shells helps in the preservation of bone and antler materials. The presence of so many clam shells in the soil of the village site indicates that these early Indians were fishermen as well as hunters.

The soil is one vast intermingling of fireplace pits, refuse pits, burials, ashes, bones of fish, birds and animals, pottery fragments tempered with shell, sand or disintegrated granite, clam shells and shell ornaments, antlers, and bone, stone and copper implements.

Not only is the soil a vast intermingling of artifacts and archeological material, but there is no definite order in which they are found. A fireplace or any other domestic village necessity may be found in a layer above a skeleton or above some other domestic feature, such as a fire-place pit, or refuse pit. Four such layers of village occupancy were found, indicating four or more different epochs of settlement here. It stands to reason that the people of one settlement would not deliberately dig a refuse pit over one of their buried dead, but people of different tribes would do this not knowing where the burials were located.

The following is a compiled list and description of the various features and artifacts found during the two years research. It will not be necessary to elaborate on each particular feature and find; it will suffice to just dwell on a certain few of the more important or rare artifacts, some of which have previously been considered as foreign to this locality. It is planned to elaborate on these foreign artifacts in a later descriptive article.

Pottery

A great variety of potsherds were found. Some show the construction and decoration of the Upper Mississippi culture phase. These are shell-tempered and are decorated by means of horizontally parallel incised lines, dots, scallops

and notches on the rims; several specimens show finger-nail impressions for decorations. The Lake Michigan phase of the Woodland culture is represented by grit-tempered pottery decorated by means of finger-nail impressions, and parallel lines, dots and patterns effected by the use of cord and fabric. There is a specimen of Iroquois-like pottery in the Oshkosh Public Museum collection, according to Mr. W. C. McKern of the Milwaukee Public Museum, which is reported to have been found in Winnebago County. Other Iroquois artifacts have been found from time to time, including two pipes, one in the Oshkosh Museum, the other in the C. T. Olin collection.

Some very odd and peculiar pottery fragments have been found, including handles and objects which might be classed as work tools for making pottery. These odd potsherds will have to be examined by experts to definitely determine their culture.

One of the most interesting and rare finds, although not of pottery, was a compact mass of clay worked full of crushed clam shells for tempering, found in a refuse pit with many pottery fragments. This mass of clay evidently was worked to the right consistency for pottery clay by some ancient craftsman and crushed clam shells were added as a tempering medium. The Indian used what clay was needed for the pottery vessel, then threw the rest in the refuse pit, later to be unearthed. When this mass of clay was uncovered, an ambroid-acetone solution was applied with a paint brush to harden the mass so that it could be removed intact. This unusual specimen now forms part of the permanent exhibit of "Pottery in the Making" in the Oshkosh Public Museum.

A total of five pots of various types were found during the series of excavations carried on; all were of the Upper Mississippi Culture, tempered with clam shells.

Pot No. 1, which is the largest, was found in a broken down condition in a fire-place pit on the Meeleus cottage site, at Butte des Morts. Its dimensions are as follows: diameter 18″, height 11½″, neck 11″, mouth 10″, rim 1½″ wide. The rim is almost horizontal. This pot shows traces of the original carbon on its outer surface. The outer edge of the rim is decorated with diagonal incised lines. The outer por-

tion of the pot is decorated with straight parallel lines from the neck to the shoulder, where the decorations stop. About two-fifths of the original pot was found, and the rest reconstructed by the Milwaukee Public Museum. The ware is classified as of the Lake Winnebago focus, Upper Mississippi phase.

Pot No. 2, the second largest pot found, is 15⅝″ in diameter, 9¾″ high, 10″ neck, 9½″ mouth, 1¼″ rim. It has an almost horizontally flaring rim and is decorated with incised lines and dots running in six parallel lines beneath the rim for a distance of five and one-half inches, then interrupted for a short distance by large, deep cross lines. Below these is a series of straight parallel lines running down to the greatest diameter of the pot. This is also a Lake Winnebago focus vessel.

Pot No. 3, measuring 9″ in diameter, 7½″ in height, 6⅜″ neck, 7″ mouth and with two small handles near the neck, is a rather rare type because of the handles. About ¼ of this superfine globular pot was found in a deep refuse pit in 1935 on the R. B. Anger cottage site in Butte des Morts. It has been skilfully reconstructed by the Milwaukee Public Museum. It has a slightly flaring rim which is decorated to some extent both inside and out. It is very artistically marked with a series of four parallel lines, somewhat separated, with five slanting lines and two dotted lines between. Beneath the handles are V-shaped lines which are dotted and straight. This pot is also assigned to the Lake Winnebago focus. Evidently the handles were used for suspension over a fire since some of the original carbon is still clinging to the bottom of the pot. It seems unbelievable that so flimsy a vessel could stand the required strain and the heat of the fire. The base is generally the thinnest portion of the vessel.

Pot No. 4, a very interesting and rare type of dipper, was unearthed in a fragmentary condition in 1935 on the R. B. Anger cottage site. It has been reconstructed by the authors. This rare specimen has a long, round, flat handle with a small perforation near its middle. Evidently a leather thong was put through it for suspension. The measurements of

the dipper are: height 3½", diameter 2¾", neck 2", mouth 1½", handle 2⅝" long by 1¼" wide. Up to the present time this dipper is the only known specimen found in Wisconsin which has a long, perforated, flat handle. Other dippers found in this state have short, round handles. There are no decorations on the specimen. The mouth is ¼" above the handle; the base is twice as large as the mouth and has a flat bottom slightly rounding upward to the sides. It is shell tempered and evidently belongs to the Upper Mississippi culture phase. The wide, flat handle is of very rare occurrence in the northern Mississippi Valley, according to McKern.

Pot No. 5 is a small, dark-colored vessel, one-fifth of which was found and the rest reconstructed by A. P. Kannenberg and Gerald C. Stowe. It is 4½" high, 5" in diameter, neck 3½", and mouth 3⅜". It has a few decorations on the outer edge of the rim, is shell tempered, and belongs to the Upper Mississippi Culture.

The style and type of pottery found illustrates the utmost in artistic skill and design of the early Indian craftsman. Many other large pottery fragments were found, including some very large, interesting rim pieces showing a variety of designs. Several excellent handled pieces were also unearthed which show the various construction methods of handle making, some are wide and rather thin, others are thick and round. The flat ones are usually decorated with lines, others with knobs or antler-tip indentations.

Many very fine pottery vessels have been discovered in Winnebago County, especially in the vicinity of Butte des Morts and along the west shore of Lake Winnebago, where many of the important Winnebago Indian villages are located. These pots are now in the Milwaukee Public Museum, the Oshkosh Public Museum and the State Historical Museum at Madison. It is hoped that within the coming years many more specimens will be uncovered.

Bone

Bone, shell, antler and horn objects served primarily practical rather than ornamental purposes. Some of these found were used as ornaments, but more of them were used

as tools. Since these materials served such an indefinite variety of uses, both utilitarian and ornamental, only a brief description will be given for the most part.

1. Utility purposes:

   A. Bone awls (bone and antlers)
   B. Harpoons
   C. Spoons (horn)
   D. Bone scrapers
   E. Bone celts
   F. Bone stone-chipping tools
   G. Bone and antler arrowheads
   H. Bone draw shaves
   I. Bone needles
   J. Bone mat needles
   K. Bone daggers
   L. Bone gouges

2. Bone objects for decorative purposes:

   A. Beads
   B. Squaw dice
   C. Ceremonial objects
   D. Gorgets
   E. Decorated bones

Bone, antler and shell objects were in widespread use in Wisconsin at the time of the coming of the first white men, all three materials being easily shaped and constantly supplied by the chase.

Objects such as awls, needles and perforators were most extensively used, judging from the abundance in which they were found. These tools were used for the sewing of buckskin, birch-bark baskets, canoes and containers.

Many bone awls were found, some in perfect condition, others broken, ranging from 3 to 6 inches in length. The most perfect specimen of this type found was a combination awl and needle. It is five and one-half inches long with a hollowed out cavity two and three-quarter inches long extending back from the tip. It is three-sixteenths inch wide at its widest opening. The end of this object is broken away; it may have had a rounded end. From a careful study of this combination tool it is evident that in sewing with sinew, the

sinew thread was placed in the V-shaped groove, and the point was forced through the material in regular shuttle style. When the tool was drawn out, the thread remained. This process was repeated over and over again until the sewing was finished. Thus the tool served a double purpose —that of punching holes in the leather or bark, and that of carrying the thread through at the same time.

Several flat, double-pointed needles, four to six inches long, all broken, were found. They were used in netting the babiche on snowshoes and in making rush mats, bags and containers. Several broken needles were found which were used for sewing the cat-tail flag mats of which the wigwam covers were made. They are flat, thin needles, about 12 inches long, about one-half inch broad, and are perforated near the center. They are sharp at one end and blunt at the other. These needles were made out of the larger ribs of deer and bear.

The most beautiful bone object found on Butte des Morts hill unquestionably was a superfine bone needle, unearthed in 1936 on the E. E. Ruby cottage site. Dr. S. A. Barrett, Mr. W. C. McKern and Dr. Ralph Linton examined this needle and proclaimed it a very fine specimen. McKern believes it to be of southeastern origin, and that it may have been used as a pin for fastening garments or blankets. The specimen is 10 inches long, and has a carved handle 2 inches long with a flange at its base. It is one-half inch wide at its widest part and is slightly curved with a remarkably sharp point; it is one-fourth inch thick from flange to tip, and evidently was made from the rib of some large animal, possibly elk or moose. The handle part is flat and less than one-eighth inch thick.

Six bone dagger-shaped awls were found, averaging from three to five inches in length. These are made from the joint bone in the leg of the deer, are carefully shaped and polished, and fit the hand perfectly. The fingers fit the joint socket of the bone, giving the hand a firm grip.

Twenty-nine similar bone dagger-shaped awls were found in the so-called "Sacred Springs," probably offered as sacrifices by the prehistoric Indians. These springs were located on the James Frear farm in Tustin, Wisconsin, on

Lake Poygan, but are now covered by the lake. All are in the Oshkosh Public Museum.

A series of bone tools was found which were evidently used as chisels and gouges, probably used in the making of such wooden implements as mortars, dug-out canoes and dishes. Others were used as beaming tools to scrape the hair and flesh from hides. These tools were made from the flat pelvic and shoulder bones of the deer and bear.

One beaming tool, or draw-shave, is eight and one-fourth inches long and the shaft narrows down toward the center. One end is two inches wide; the other, one and one-half inches. The general shape of this exceptional specimen is that of an elongated figure eight. The cutting edge is on both sides of the flattened middle. In using this beamer a hide was placed over a log, the Indian sitting astride of it gripping the tool in both hands and using it like a modern draw shave to scrape the hair and flesh from the hide. The Indians on the Menomini Reservation use a tool similar to this but made of wood with an iron cutting edge inserted in the middle.

The best chisel found is a specimen seven and three-quarter inches in length and one and one-half inches wide at the cutting edge, with a handle four and one-half inches long. Not only is this chisel an excellent specimen, but several twisted cord marks worn deep into the bone handle make it still more interesting. Evidently the handle was wrapped with cord, and the constant use this tool received caused the cord impressions in it.

The antler tips found were probably used for chipping flint arrowheads. At least a dozen antlers from deer and elk were found which exhibited crudely cut-off tips that were evidently used as flakers. Other antler tips had been worked down to sharp points and hollowed out for the insertion of a shaft to be used as arrowheads. Such arrowheads were used both for game and in warfare. In Illinois several human cranial and other bones have been found pierced by this type of arrowhead.

Shell

Various artifacts made of shell, such as spoons, dishes, discs and fish effigies, were found. A perfect fish effigy,

measuring 3 inches in length and seven-eighths inch in width at its widest point, was unearthed in a refuse pit in the fall of 1935. Fish shapes made out of clamshells were evidently used as lures for big fish in the winter ice fishing. The Indian would cut a hole through the ice, erect a shelter to shield him from the wind and dangle the fish effigy about four or five feet beneath the surface. As large fish approached the decoy, they were speared or harpooned.

Three perfect shell spoons were unearthed, two showing scallops. Each spoon has a small hole through the bottom for fastening to a handle. Many other broken pieces were found, showing various forms of decorations on the edges. About one-half dozen shell discs were also found. These measure approximately one inch in diameter and are nearly round in shape. Their use is problematical.

Copper

Among the copper artifacts found were two small winged arrowheads, one-half dozen awls, several beads and many fragments. Very few copper artifacts were found in consideration of the amount of excavation work done, and those found were small pieces, showing that the Indians in this locality used bone and stone to a greater extent in manufacturing utilitarian and ornamental artifacts.

Silver

Several silver brooches, buttons and one buckle were found in 1935. During the fall of 1936 a complete Indian skeleton was uncovered, lying in a six-inch deep clay pit, three feet below the grass line. The skeleton, that of a female, was lying prone on its back with legs straight and hands lying on the pelvis. An otter skull, which may have been all that remained of a medicine bag, was found on the ribs and found near this was a perfect buffalo-horn spoon three inches in length and one-half inch wide. It is curved and hollowed out nearly to the tip end of the handle, where there is a small outflanging. The iron handle of a dagger, and some kind of an object resembling a snuff box or patch box, was also found near the otter skull.

Many beads, glass, Venetian, wampum and several of copper, were found near the otter skull, around the skeleton's head, and a great many were also found around the bones of the feet, showing that the moccasins were bead covered.

Found in a small area around the otter skull were also many silver and brass articles. A silver brooch measuring one and one-half inches in diameter with four hallmarks (I. M.) forming a square on its outer edge. The largest brooch measured two and one-half inches in diameter with a center opening of one and one-quarter inches. It has one hallmark (R. C.) near the inner edge.

Seven small silver crosses, all fancy, were found, the bottom section of each broken off, making them look like a four-leaf clover, the crosses were broken in half to make double the number of ornaments to wear. Near the head six silver ear bobs or pendants were found, and near the hands a small brass ring.

Stone

A great number of stone artifacts were found, including all types of arrowheads, but mostly triangular, a great number of small snub-nosed scrapers, squaw dice, discs, drills, knives, anvil stones, hammer stones, one hoe and one corn mill.

By far the greatest number of triangular arrowheads were found in refuse pits. Our theory for this is that the triangular points were set loosely in the arrow shaft. When shot into fish, animals or birds, and as the shaft was withdrawn, the point remained within the animal. When the animal was cleaned, the waste was thrown into the refuse pit and in most cases the triangular arrowhead remained with the waste material. This may explain why, during the sieving of a refuse pit, so many of these arrowheads were found. It is the theory of McKern that the triangular point is the characteristic projectile point of the Mississippi culture pattern, including the Upper Mississippi phase encountered at Butte des Morts and that the notched and stemmed arrowheads were characteristic of another, the Woodland culture pattern.

Burials

Three types of burials have been found in the excavation work carried on at Butte des Morts, namely bundle, flexed and extended.

One skeleton was found lying at an odd angle, with arms doubled under the body and an arrowhead lying beneath the ribs on the right side. Found beside this burial was a bone knife, part of which was lost. This was found on the E. E. Meeleus cottage site. Most of the burials found were evidently the last burials interred on Butte des Morts Hill. They were unquestionably made just previous to the coming of the first white settlers, and some even after that period, as evidenced by the fact that European artifacts were found buried with the dead.

Cannibalism

That cannibalism was practiced at Butte des Morts in the early days is evidenced by the finding of human bones in fireplaces and in refuse pits. Disarticulated skeletal remains of two small infants were found in one refuse pit. Human finger bones were found in a fireplace and two cracked arm bones from which the marrow had been taken, and several fragments of skull bone were found in a refuse pit. One piece of human bone found in a fireplace was partly burned. In the S. D. Mitchell collection there is an ulna bone which has been converted into a dagger or punch. This was found in the Sacred Springs at Tustin, and may have been made by Indians living in the neighborhood of Butte des Morts.

THE CHAMPLAIN VALLEY ARCHAEOLOGICAL SOCIETY

The Champlain Valley Archaeological Society was organized in the summer of 1936 to conduct archaeological investigations in the Champlain Valley and its drainage, to publish the results of this work, and to co-operate with local, state and national organizations in furthering the knowledge of the aboriginal occupation of the Northeastern United States. The Society also desires to work with local amateur collectors in arousing public interest in the former inhabitants of the Champlain Valley.

Membership is open to all persons interested in the archaeology of the Champlain Valley in particular and American archaeology in general, and who desire to be kept informed of the recent work in this area and to see that intelligent research is carried on covering the artifacts, rites, customs, beliefs and preservation of evidences of the aboriginal occupants of the area bordering on Lake Champlain. The annual dues to the Society are one dollar ($1.00) for all members. Dues are payable any time after the annual meeting each year and entitle the member to all publications of the Society and a seasonal pass to the Fort Ticonderoga Museum.

The annual meetings are to be held alternate years in the Robert Hull Fleming Museum of the University of Vermont, Burlington, Vermont, and at Ticonderoga, New York.

The collections of the Society are to be displayed both at the Fort Ticonderoga Museum, and at the Robert Hull Fleming Museum.

The Society plans to issue at least one bulletin on its field work each year. The money derived from membership dues is to cover the costs of the Society's publications.

The Society has been given a house on the lake shore at Fort Ticonderoga as headquarters and here will be housed

the Society's library which is available for study and research to all members.

The Society has issued its first bulletin (December, 1937) describing "A Rock Shelter at Fort Ticonderoga," by John H. Bailey, archaeologist. This is well written and well illustrated. "This shelter was discovered in September, 1936, by several members of the Champlain Valley Archaeological Society and subsequently excavated by them."

BIG EAGLE CAVE MYSTERY

(Cave Legend)

Victor S. Craun

Around Big Eagle Cave, Richland County, the fabric of mystery has been woven by Indian legend. Here, even today, baffling mysteries confront the experienced explorer and adventurer. They concern the numerous caves that honeycomb the region covering a large portion of Richland County. Most of these are small, yet some are hundreds of feet long with ceilings far above one's head, and some, like the Big Eagle Cave, are filled with beautiful calcite deposits, presenting a marvelous display of stalactites, stalagmites, and colomites.

According to Big Eagle Cave legend, the entire populace of the Winnebago village was lost in its mysterious labyrinths, and their skeletons and artifacts lay strewn over the floor, yet it is questionable whether any white man has ventured into these challenging realms to learn the culture of this vanished tribe. One can only question the reality, yet, a survey of the region, corellated with history, would lead one to believe that there is some truth in the legend.

In the far, dim past of this tribe, so long ago that the exact time has been lost to memory, three Indian youths left this village one day to hunt deer in the hills—so the legend begins. When they failed to return for two days, Great Eagle, the chief of the tribe, sent a band of warriors to follow their trail, fearing that the boys might have been captured by hostile Sacs. The trail led to the head of a deep ravine and ended at the mouth of a cave, into which the trail entered but from which it failed to emerge. Two or three braves made rude torches and entered the yawning black cavern, leaving the others without. When they also failed to return, and the evening sun was fast sinking, the braves outside impatiently called down to them, but received no answering shout. As the callers strained to listen, they were perplexed and amazed to hear, very faintly, as though it came from the ends of the earth, the "Death Song" of an Indian. It was weirdly beautiful, far beyond anything they had ever heard.

So incongruous a thing startled them and very soon, as it continued, their perplexity grew into uneasiness. What could it mean? Of the remaining eight, six grasped their weapons and darted into the cave. They, too, did not return. But the sun was all but gone in the west and to the straining ears of the waiting pair came only the faint and strangely magnificent "Song of the Indian's Death." Their uneasiness increased; by the time the evening shadows were creeping into the ravine, it had ripened into an unearthly fear. Back they hurried to the camp of Great Eagle, an ever increasing terror in their breasts.

Next day Great Eagle himself led 100 braves to the cave. The main body stayed without, while thirty warriors and five torch bearers cautiously slid into the great black hole. Very soon their lights had disappeared, as did all sound of them, and to the call of those without came answering echoes and the plaintive notes of the "Song of Death."

In desperation Great Eagle formed his men in a human chain, hand clutching hand. The first man led them courageously into the cavern. He had gone but a short distance when the second man suddenly realized that his hand, which but a moment before had held that of the leader, was clutching nothing! Quickly he reached forward, but as quickly the hand of the third man lost the hand of the second. There had not been a sound of a fall or of any violence. In terror the remaining human chain drew back out of the cave. Great Eagle held a council.

Perhaps what a hand could not hold a stout rope could, Great Eagle reasoned, as he tied the end of a stout rope most securely around the waist of a volunteer. He was to jerk the rope as he proceeded in, and to be pulled out by the men on the outside as soon as his jerking ceased. In he went. He had not gone far when his jerks on the rope ceased. As quickly as lightning the men hauled in the rope. But there came out of the cave only an empty loop, tied just as it had been when put around the man. The man had vanished. There was not a mark on the rope. A ghostly terror settled upon the people in the ravine, the stark silence broken again by the strains of the "Song of Death."

Great Eagle forbade anyone going near the cave, an edict needing no enforcing, except for the foolhardy few, led by too curious a spirit, who dared to investigate, never to return.

Now, after many moons there came from the forest a man, the like of whom had never been seen before. His skin was pale and soft, his hair white and silken; a great white beard reached to his waist. He was blind and understood not the tongue of the Winnebago, nor was he understood by them. He was led by an Indian boy of ten summers, with a longing, far-away look in his eyes, too old for his years. This Indian boy looked like one of those who had first gone into the cave—even the mother claimed him for her own—but the boy maintained that he came from a tribe far to the northwest. This boy also served as the old man's interpreter.

It was soon evident that this strange man with long beard was a great healer with powers far beyond those of any local medicine man. In a comparatively short time, because of his unusual skill, power, and kindness, he was called "The Great Healer" by the Winnebagoes, and was revered by everyone.

One day Great Eagle told the Great Healer, through the boy, his interpreter, of the Indian "Song of Death."

"Lead me to this cave," said the blind healer.

And Great Eagle led him to the ravine, all the people following and forming a great semi-circle about the mouth of the cave. Not a sound disturbed the forest as all eyes watched the Great Healer and his youthful guide walk slowly and deliberately down in the darkness. Again there came the "Song of Death," but louder now and closer it seemed, so that the leaves of the trees stirred to and fro to its rhythm. All the warriors in the assembly nervously fingered their weapons.

The footsteps of the two going into the cave finally died out and, with a suddenness that filled the ravine with an alarming silence, the "Song of Death" stopped. Then, faintly at first, but gradually louder, the sound of footsteps came from the cave, until after an endless waiting, the lone figure of the Great Healer issued from the cave. His eyes were closed and a beautiful, calm and serene smile delicately

touched his lips. He stopped, lifted his face and arms toward the sun, whose slanting evening rays filtered down through the leaves, and in an unknown tongue he sang the "Song of Death" while he walked slowly and deliberately toward the river, the people following. At the river's edge he stepped into a canoe, and without a paddle the canoe swung into the river, carrying the Great Healer away—no one knew where.

Several days later, a brave, bolder than his companions, ventured into the silent cave. To the amazement of his comrades, who had tried to prevent his entrance, he came out again saying that he had followed the cavern until it became so low that he would have been forced to crawl had he gone farther.

With another companion he again entered and this time the two crawled on hands and knees until they reached a gigantic room. After lighting a torch their light revealed the skeletons of hundreds of Indians, lying face downward with arms outstretched toward a gigantic throne formed in the far wall. The great throne was empty. In terror the two Indians returned to the outer light and told their story.

Great Eagle and his council surmised that the cave was sacred to some great spirit, and decreed that the cavern entrance be closed with dirt and rocks. After a few generations even the story of the cave was lost, save by a certain few story-loving warriors of the forest.

WISCONSIN INDIAN CAVE LEGENDS

Dorothy Moulding Brown

There are in Wisconsin a considerable number of caves and other recesses to which local Indian legends are attached. Some of these are of aboriginal origin, while some others are quite certainly the fabrications of early or recent white settlers of these regions. Whether of Indian, white, or of uncertain origin, these tales have become a part of the folklore of the localities where these caverns, rockshelters, and fissures exist. A small number of these tales have found their way into print, chiefly in the newspapers of nearby towns; others have never been published. All appeal to the interest of tourists and other visitors to these rural neighborhoods.

Black Hawk's Cave

At Madison, on the shore of Lake Mendota just beyond the location of the University of Wisconsin summer session tent colony, is a small cave known for many years as Black Hawk's Cave. The name came from the belief that in the month of July, 1832, the noted Sauk chief, Black Hawk, during his memorable retreat over the present site of Madison to the Wisconsin river, hid in or visited this cavern. This is of course a mere myth, as the old warrior and his fleeing Indian band were being too closely pursued by the military to seek even temporary security in any cave.

But this legend persists despite the efforts of local historians and others to discredit it. The cave is entered from the water and every year curious persons approach it by boat and enter it, believing that it once harbored the Sauk Indian patriot of pioneer days.

All along the line of Black Hawk's famous Black Hawk War retreat, from the Four Lakes region to the Wisconsin and on to the Mississippi River (where on the Bad Axe battlefield, August 2, 1832, his force was all but annihilated) stories and legends about this chieftain have come into existence in the past one hundred years. There are springs at which he is supposed to have quenched his thirst, heights

from which he watched his pursuers or directed his fleeing band, places where he erected hastily constructed "fortifications," or secreted loot, or held conferences with traders or friendly settlers. Nearly all are mere myths.

At Wisconsin Dells was a tree in whose branches he is supposed to have hidden at the time of his capture. In another tree at Prairie du Chien he is said to have secreted himself during an escape from Fort Crawford, where he had been a prisoner. The constriction of the rock walls of the Wisconsin Dells at the Narrows is also known as Black Hawk's Leap—so-called from a fanciful belief that here he had jumped the Wisconsin River, from bank to bank. The local folktales concerning these Black Hawk "landmarks," despite their falsity, will endure for many years to come.

Similar legends and stories occur at different places in the Rock River and Lake Koshkonong regions, along the line of the march of Black Hawk's band into Wisconsin, from the present site of Beloit to the Horicon Marsh region.

Blue Mound Cave

A large cave at the big Blue Mound west of Madison on Highway 18 was, according to the Winnebago Indians, once an abode of the powerful Indian spirit, Earthmaker. Here he reposed when not engaged in smoking his great pipe and day dreaming on the top of the Mound. Here he also quarried and shaped stone for the making of axes and other stone implements for his Indian children. When thus engaged the earth shook and the entire region resounded with the thunder of the blows of his great hammer as he crushed the rock.

Blue Mound Cave is a long, narrow, curving cave with a number of chambers. Its total length is given as 250 feet, its average width as 5½ feet, and its average height as 5 feet. Its geological formation is Galena limestone.

Silver Mound Cave

A small cave or rockshelter at the head of a small valley at Silver Mound, the well known site of prehistoric and early Indian quartzite quarrying near Black River Falls in

Jackson County, was believed by some of the old Winnebago of this part of the state to be or to have been the den of a huge catamount or wild cat. This powerful spirit animal few Indians ever saw, but many recognized his huge footprints in the snow in the winter time as he wandered from valley to valley and from rocky mound to mound. This great cat was supposed to be the spirit guardian of the mythical silver deposits believed for over two centuries to be in this mound and for which white men have for many, many years fruitlessly dug and quarried.

From another mound, at a safe distance from Silver Mound, the French trader and explorer, Pierre Charles Le Suer (1693-1699), hunting for mineral sources, is supposed to have watched hostile Indians, bearing away from Silver Mound, bags containing what he thought from its glitter, to be silver ore. These Indian mines he is supposed to have later returned to explore with a group of miners whom he brought from France. They found no silver.

Indian Treasure Cave

In the files of The Wisconsin Archeological Society is a manuscript prepared some years ago by Mr. Paul A. Seifert, then a resident of Gotham, in Richland County, describing the contents of a cave which years before he found in the Wisconsin River bluffs near the mouth of the Pine River, near the location of the "lost" town of Richland City.

In exploring these bluffs Seifert found the opening of a cave which he later entered and, after considerable difficulty, found a chamber containing Indian skeletons, bones of recent and extinct animals, pottery vessels, stone and copper implements and jewelry. Seifert was an Austrian and had been a student in a European university. In Austria he had a friend, an "archaeologist" by the name of Von Wolfgang, to whom he sent Indian relics from the sites at Richland City. To him he wrote of his great discovery and persuaded him to visit Richland City. Of this visit Wolfgang is reported to have later published an account in a Vienna newspaper. Seifert would not permit him to remove any of the buried treasure. The discoverer is supposed to have later closed the entrance of the cave by blasting the rock.

A number of interested persons from Richland Center, Watertown, Monroe, Wyocena, and other towns have since tried to relocate the Seifert mystery cave and its treasures, but have not succeeded in doing so. Mr. Seifert died some years ago. Wisconsin archeologists have never placed any credence in this report of the treasure cave. Not far from this cave was another cave known as Bogus Bluff Cave, and supposed to have been the workshop retreat of a group of counterfeiters dispersed by U. S. Secret Service men in the seventies of the past century. Its location is also now obscured by a rock fall.

Other Cave Legends

Indian legends are also connected with Eagle Cave near Richland Center, with Bear Cave near Boscobel, also with some of the caves in the Apostle Islands in Lake Superior. Numerous other caves in our state have pioneer stories and legends of lost or hidden treasure, of counterfeiters, of lost men, of kidnapped children, of hermits, and of reptile and animal inhabitants. Although but of legendary character, all should be preserved as a part of the folklore of Wisconsin.

ADDITIONAL BARBED STONE AXES

Charles E. Brown

In the April, 1930, issue of The Wisconsin Archeologist we described and illustrated the barbed stone axes in the collection of Mr. M. E. Hathaway of St. Johns, Michigan. These sixty specimens of a rather peculiar and rare type of grooved stone axe were all collected from a rather limited area in southern Michigan, from the counties of Clinton, Ionia, Ingham, Shiawassee, Gratiot, Montcalm, Saginaw, Eaton, Kent, Isabella, Mecosta, Wexford and Missaukee. Of these barbed axes Mr. C. V. Fuller, the well known archeologist of Grand Ledge, stated that more had been collected in Clinton County than in any other of the counties mentioned. Of those in the Hathaway collection twenty-seven had been collected in this county.

Mr. Fuller had some fifteen of these barbed axes in his own collection. Less than a hundred are in Michigan collections. So far as is known, none had been found in any other state. The distinctive features of these barbed axes are their pointed triangular polls and the prominent projections, or "barbs," above and below their handle grooves. Their blades are broadest below the groove and taper to a rounded cutting edge.

Since the above mentioned article describing these unique axes was printed, our attention has been directed to another Michigan collection which contains an interesting group of them. Mr. W. F. Hunter, an archeologist residing at Rosebush, Michigan, has sent photographs and pencil drawings of specimens in his collection; he has eleven or more of them. These are from Mecosta, Isabella and Montcalm counties.

His specimens do not vary in form from those in the Hathaway collection. They are made of a variety of stone — mica schist, greenstone, hornblende and granite. His largest specimen is 13 inches long, 4 inches wide at its widest part, and weighs 4½ pounds; his smallest is 9 inches long, 2½ inches wide and weighs 2 pounds and 5 ounces. Some

other specimens have been shortened by the re-sharpening of their blades, in some instances perhaps, after being broken in use. None of these axes were found with burials.

We shall be pleased if we may learn through collectors of the finding of any of these barbed axes in Ohio, Indiana, or Illinois. Possibly some specimens may have been found in Michigan counties not mentioned in this article.

ARCHEOLOGICAL NOTES

Meetings

December 20, 1937. President Dr. H. W. Kuhm presiding. Fifty members and visitors were in attendance. Secretary Brown announced the election as annual members of Mr. Alfred L. Boerner, Milwaukee; Mrs. Zida C. Ivey, Fort Atkinson, and Mr. H. A. Smythe, Madison. He stated that Mr. Walter Bubbert had reported on the condition of the Indian mounds in State Fair Park at West Allis and had read a letter from Mr. Charles L. Hill of the State Department of Agriculture and Markets promising that their condition would be attended to. At the request of Mr. Bubbert, a resolution was ordered drafted requesting Attorney General Loomis to support at the hearing of the Federal Trade Commission at Washington the request of Station WIBL at Stevens Point for evening broadcasting facilities. Mr. Bubbert had also reported on the Madison meeting of the National Youth Congress which he attended.

Mr. McKern explained the aims and purposes of the Society for American Archeology. This organization was not, he said, in any way competing with state archeological societies.

The program of the evening consisted of a lecture by Mr. Victor S. Craun on "The Caves of the United States." It was an excellent address, beautifully illustrated with stereopticon slides of many of the large and interesting caves of the country.

Mr. Fred L. Holmes' book, "Alluring Wisconsin," and Dr. P. L. Scanlan's book, "History of Prairie du Chien" were discussed and recommended to members of the Society for reading.

January 17, 1938. President Kuhm in the chair. The election as annual members of Marguerite Davis, Madison; Mrs. Park Wooster, Racine, and Mr. Hezikiah Cattson, Milwaukee, was announced. The Board of Directors of the Society had decided to accept the invitation of the Wisconsin Academy of Sciences, Arts and Letters to join with it in a Joint Meeting to be held at Ripon College, Ripon, on April 8 and 9.

Mr. Elliott W. Cooley exhibited a motion picture film illustrating the "Life and Customs of the Menomini Indians of Wisconsin." This was greatly enjoyed by the fine audience present. Appropriate Indian music accompanied the exhibition of the films.

Mr. H. O. Zander exhibited a group of copper implements. Included were some fraudulent copper artifacts. He illustrated the manner of the fabrication of the latter.

Seven members of Boy Scout Troop No. 131 were present at this meeting. These young men were especially interested in Indian lore. They had made their own Indian costumes and equipment. The Society was pleased to have them present at this meeting.

The International Congress of Sciences of Anthropology and Ethnology will meet at Copenhagen, Denmark, on August 1-6, 1938. It is expected that a large number of American archaeologists and ethnologists will attend this congress. An interesting program is being arranged.

The Milwaukee County Historical Society held its monthly meeting at the Woman's Exchange at Milwaukee on Wednesday evening, January 19, 1938. Mrs. Dorothy Moulding Brown of Madison delivered an address on "Wisconsin Folklore." She spoke very interestingly of the collection, preservation and use of Wisconsin folk tales, songs and customs and entertained her audience with numerous examples of the folklore of the lumberjacks, rivermen, Indians, pioneers, sailors and racial groups of the state. A group of stories and legends of the Indians and pioneers of early Milwaukee were especially interesting. Mrs. Brown urged the need of collecting and preserving for use similar material relating to the life and customs of the aborigines and early settlers of the city and county. There is at present a country-wide interest in the use of folklore and folkways material in folk drama and folk festivals.

Before the meeting the Society held its monthly dinner in the Exchange restaurant. Mr. Frederick Heath is the president and Mrs. Belle Blanding the corresponding secretary of the Milwaukee County Historical Society. Mr. Alexander C. Guth is the chairman of its program committee.

The Fifth Annual National Folk Festival, sponsored by the Washington Post Folk Festival Association, will be held at Washington, D. C., on May 6-8, 1938. Last year's festival was held at Chicago. It is not yet certain whether any Wisconsin groups will participate in the 1938 festival. Mrs. Dorothy Moulding Brown is the chairman of the state committee.

Personals

Mr. George A. West of Milwaukee, veteran Wisconsin archeologist and a member of the Board of Directors of The Wisconsin Archeological Society and of the Board of Trustees of the Milwaukee Public Museum, died on Thursday, January 20, after only a few days' illness. Thus ended very abruptly the long career of scientific and public service of a Wisconsin archeologist widely known throughout our country for his investigations and publications. Archeologists and museologists from several states attended his funeral. A memorial meeting for Mr. West will be held by The Wisconsin Archeological Society at the Milwaukee Public Museum, at Milwaukee, on Monday, February 21.

Mr. William E. Snyder of Beaver Dam died on November 10, 1937, as the result of an automobile accident. He was the owner of valuable archeological, ethnological and natural history collections. He was a former member of The Wisconsin Archeological Society. Some of his specimens are reported to be in the museum in the Beaver Dam Public Library.

Mr. Alonzo W. Pond has removed from St. Croix Falls to Milton Junction, Wisconsin. He is engaged in lecturing in different cities in Wisconsin and other states. The January 14 issue of the Jefferson County Union contained a brief description of the archeological collection of Mr. Paul F. Fisher of Fort Atkinson, a member of the Wisconsin society. The Milwaukee Journal published a short illustrated description of the collection of Mrs. Arthur G. Aplin of Milwaukee, the daughter of the late H. R. Denison, a former member.

Mrs. Zida C. Ivey, its curator, is making a determined effort to secure for the Museum Department of the Dwight Foster Public Library, Fort Atkinson, the valuable Lawton archeological collection of that city.

Publications

The Rochester Museum of Arts and Sciences has published an Indian pictorial map of New York State which is particularly well designed and informative. It was prepared from data compiled by Arthur C. Parker, historian, and drawn by Mrs. Walter Henricks, cartographer. On this attractive map are depicted leading events in the states' Indian history and interesting items of the folklore and customs of its Iroquois inhabitants. Its border contains portraits of Iroquois leaders and pictures of Iroquois and other vessels, weapons, ornaments and problematical artifacts.

The Department of Anthropology of the University of California, Berkeley, has published two bound pamphlets. "Culture Element Distributions: VI—Southern Sierra Nevada," and "Culture Element Distributions: VI—Oregon Coast," both by H. G. Barnett. Both are valuable and very helpful publications. Southwestern Lore, the official publication of the Colorado Archaeological Society, December, 1937, issue, contains a paper on "Pictographs and Petroglyphs of Colorado—V," by E. B. Renaud; C. T. Hurst has written of "The Gunnison Collection—VI" of Mimbres vessels. Both papers are illustrated. The Sixth Report of the Pennsylvania Historical Commission, 1931-1934, Harrisburg, contains a report on the progress of the Archaeological Survey.

The Geographical Review, January, 1938, contains a paper by Isaiah Bowman on "Geography in the Creative Experiment," which is of exceptional interest. Published by The American Geographical Society, New York. The American Journal of Archaeology, October-December, 1937, issue, contains among other fine papers one on "Excavations at Corinth, 1936-37," "Excavations at Troy, 1937," and "The Origin of the Roman House." All are finely illustrated. The November, 1937, issue of the National Archaeological News, published at Lancaster. Pennsylvania, has among others, papers by James A. Branegan on "Chemistry and Science in Prehistoric America," "Pipes from Mounds in Adams Co., Illinois," by B. W. Stephens; and "Susquehanna Rock Carvings," by G. B. Fenstermaker.

From Dr. Warren K. Moorehead we have "A Report of the Susquehanna River Expedition." This expedition was conducted in the interests of and sponsored by the Museum of the American Indian, Heye Foundation, New York City. This expedition, 1916, conducted researches along the course of the river in New York, Pennsylvania and Maryland. In the course of this reconnaissance some 90 or more collections were examined. It is a very interesting report which Dr. Moorehead, the director of the expedition, has compiled. Published by the Andover Press, Andover, Massachusetts.

The Wisconsin Archeologist

Vol. 18 April, 1938 NEW SERIES No. 3

George Arbor West

Native Copper Spearpoints

Fluted Stone Axe

Legends of Wisconsin Springs

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Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 917 N. 49th Street, Milwaukee, Wisconsin.

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Copper Spearpoint with Staple

Walter Holsten Collection
Milwaukee Public Museum Photograph

The Wisconsin Archeologist

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VOL. 18 MILWAUKEE, WIS., APRIL, 1938 New Series No. 3

GEORGE ARBOR WEST

Mr. George Arbor West, a life member and former president of The Wisconsin Archeological Society, died at his home at Milwaukee after only a very short illness, on Thursday, January 20, 1938. He was at the time of his death a director of the Society and a member of the Board of Trustees of the Milwaukee Public Museum. It was at his home at Milwaukee, on February 28, 1903, that The Wisconsin Archeological Society was organized. He was for thirty-five years one of its most active and devoted members, one of its board of directors and a member of its most important committees. In those years he published many papers and some monographs on Wisconsin archeology in The Wisconsin Archeologist. Other important papers and monographs appeared in the yearbook and bulletins of the Milwaukee Public Museum. For his achievements and contributions to archeological knowledge The Wisconsin Archeological Society honored him with the Lapham Medal, he being the first of its members to receive this award.

At the time of Mr. West's death The Milwaukee Journal printed the following tribute to his distinguished services as a scientist and educator:

George Arbor West

"A long career of service and diversified interests ended Thursday night with the death of George Arbor West, veteran member of the public museum board and the Milwaukee Auditorium board, at Columbia hospital. Mr. West, who was 79, had been ill only a few days with pneumonia. He was removed to the hospital from his home at 2828 W. Highland Blvd., Wednesday.

"The Rev. John Lewis, pastor of Calvary Presbyterian Church, will conduct funeral services at 2 P. M. Monday at the West home. Burial will be in Forest Home cemetery.

"School teaching, archeology, authorship, legal practice, scientific expeditions and financial advisement were combined with public office in his life story, which began with his birth, January 13, 1859, in Raymond, Racine county.

"After being graduated from McMynn's academy in Racine, he taught for three years in rural schools. In 1881 he was elected register of deeds of Racine county, continuing for six years. Then he moved to Milwaukee to study law with Quarles, Spence & Quarles. He practiced law with that firm for several years.

Ranged the World for Science

Mr. West's archeological interests took him to Yellowstone national park in 1889 with the United States geological survey. Later he made extensive studies in the Great Lakes region and in almost every part of the United States. He also visited Stonehenge, England, on behalf of the British museum.

"The high light of Mr. West's scientific expeditions was his trip to Nicaragua in 1900 in the interests of the Nicaragua canal project. Mr. West for three months traveled up the Segovia river with 22 Indians.

"Politically Mr. West was a Republican. He served a number of terms on the state central committee and was its chairman from 1916 to 1920. He was adviser to the late Gov. E. L. Philipp.

"Mr. West was one of the organizers of the Chicago-Milwaukee Good Roads association, forerunner of the present concrete highways between these cities. He had been a member of the public museum board for 32 years, 30 years as president, and of the Milwaukee Auditorium board since its formation 25 years ago.

"He also was a life member of the Wisconsin Historical society, a member of the Wisconsin Academy of Science, Arts and Letters, a charter member of the Wisconsin Automobile association and of the Milwaukee Real Estate board. He was a thirty-second degree Mason.

"With Mr. West as one of the founders, the Wisconsin Archeological society had its beginning at a meeting in his home in 1903.

Enriched Museum Here

"His archeological collections have found their way into museums. At the public museum here are his aboriginal pipe collection and his collection of artifacts, primitive objects artificially made. His collection of aboriginal perforators is in the state historical museum at Madison.

"On several occasions Mr. West was honored by public testimonial meetings in Milwaukee. Among them was his golden wedding anniversary, celebrated in 1930 with his wife, Edith Richards West whom he married in Raymond, Wis., December 20, 1880.

"Mrs. West, who survives him, is an authority on ceramics. Other survivors are two daughters, Mrs. Jean West Spencer of Kansas City and Miss Grace Ann West of Milwaukee.

Tribute Is Paid

"In tribute to Mr. West, Dr. Samuel A. Barrett, director of the public museum, said Friday:

"'His death is an irreparable loss to the community, to the Milwaukee public museum, to the many organizations with which he was so intimately connected, and to the scientific world at large.'

"Mr. West's service to conservation was stressed by the Nature Club of Milwaukee, which pointed out that he 'gave more than lip service to conservation' by his work for the kettle moraine."

On Monday evening, February 21st, The Wisconsin Archeological Society held a Memorial Meeting for George A. West in the trustee room of the Milwaukee Public Museum, at which many members of the Society, members of the Milwaukee museum board, museum staff, city officials and friends of the deceased archeologist were present. President Dr. H. W. Kuhm presided at this meeting, at which addresses in appreciation of Mr. West's services as a scientist and educator were delivered by Dr. Samuel A. Barrett, Secretary Charles E. Brown and Mr. John G. Gregory.

A set of memorial resolutions was read by Mr. W. C. McKern:

West Memorial Resolutions

WHEREAS, our esteemed and loved companion and friend, George Arbor West, has departed this life; and

WHEREAS, his active interest in Wisconsin archeology over a period of many years, as manifested in his leadership among collectors and students, and culminating in his founding and unfailing loyal support of this, the Wisconsin Archeological Society, has served to define and foster the best interests of archeology in Wisconsin; and

WHEREAS, his collections, his contributions to knowledge in scientific research and the many published reports covering the results of this research, his unstinted services in various organizations dedicated to the furthering of education and the advancement of science, and his wide personal acquaintance and co-operation with fellow students throughout the nation, have earned for him the respect and admiration of his many associates in this larger field of his activities, and

WHEREAS, the long and intimate association and fellowship which we, his brothers in this Society, have shared with him, and the high regard and love we bore him, render

it fitting that we place on record our appreciation of that fellowship, and our sorrow at its termination, therefore be it

RESOLVED, that the Wisconsin Archeological Society record its sense of sorrow and loss sustained in the death of this member, its founder, co-worker and friend, whose accomplishments, services, and personal fellowship will ever be held in grateful remembrance by his former associates, and be it further

RESOLVED, that a copy of these resolutions be transmitted by the Secretary to surviving members of the deceased's family, with an expression of the Society's deep sympathy with the bereaved in this trying hour.

WISCONSIN ARCHEOLOGICAL SOCIETY,

President H. W. Kuhm,

Secretary Charles E. Brown.

February 21, 1938.

At the time of his death Mr. West had completed the writing of a monograph on the chipped flint implements of the United States. This is to be later printed by the Milwaukee Public Museum. The Wisconsin Archeological Society is considering the founding of a George Arbor West memorial award to be conferred on its members for noteworthy contributions to Wisconsin archeology. A testimonial meeting in his honor was held by the Society on November 19, 1934.

A COPPER SPEARPOINT

Walter Holsten

A very interesting native copper spearpoint recently came into the possession of the writer through an exchange with Mr. Joseph Ringeisen, Jr., the well-known Milwaukee collector of Indian implements. This is a spearpoint of the socketted form, with a long leaf-shaped blade and with a flat back. Two views of it are shown in the frontispiece of this issue of The Wisconsin Archeologist.

Since the day of the veteran collector of Wisconsin native copper implements, Frederick S. Perkins of Burlington, a number of copper points of similar form with small copper rivets still in place in their sockets have been found. Some of these are in the collections of the Milwaukee Public Museum and the State Historical Museum. In one specimen the rivet was made of meteoric iron instead of copper. The writer's point is remarkable in that it has a copper staple in its rivet hole instead of a rivet. It is, Wisconsin archeologists say, the first specimen with such a feature which has been found. The staple is plainly shown in the illustration referred to. It was driven through the rivet-hole and into the wooden shaft, then bent and the other end driven into the shaft. Thus the point was probably pretty firmly secured. A wrapping of sinew, rawhide or fiber cord may have been wound about the shank of the point and the shaft.

Of the acquisition of this unique specimen Mr. Ringeisen has written to Mr. C. E. Brown:

"A young man, seeing the specimens of Indian artifacts I am displaying in my show window, came in and told me of a copper spear that he knew of, with a pin in its socket. From him I learned where this specimen was, and the following Sunday, October 31, 1937, I drove out to the locality. When the finder showed it to me you can imagine my surprise when I saw the staple in its socket. Needless to say I bought it. This is the first copper point having a staple instead of a pin or rivet in the socket that has been found in Wisconsin.

"This specimen was found by William Greller on his farm, situated about three miles north of Ashippun, on the Lime Ridge Road. This place is in section 6 and 7, Town 9, Range 17, Ashippun Township, Dodge County, Wisconsin."

This spearpoint is 6⅝ inches in length, and one inch in width where the blade joins the socket. It weighs about one-eighth of a pound.

Other Notable Coppers

In the writer's collection at Lake Mills, Wisconsin, are three other very notable copper implements. One of these is a copper gouge measuring 14⅝ inches in length. It is 1¾ inches wide at the cutting edge and ¾ of an inch wide at its pointed extremity. It weighs 3¼ pounds. It is of an elongated triangular shape, the edges flattened and the lower surface concave. It is heavily and beautifully corroded. This specimen was found near Oxford, Marquette County.

A fine copper pike, tapering to a point at either extremity, and square in section, measures 17 inches in length. It is ¾ of an inch in thickness at its middle. One pointed tip is slightly injured. It weighs 2½ pounds. It comes from Royalton Township, Waupaca County. It was found by Robert Carrol in June, 1917.

The third specimen is a copper harpoon 12⅞ inches long. It tapers to a point at either end and is circular in section. It is ⅜ of an inch in diameter at its middle. At a distance of about 2¾ inches from one pointed end there is a sharp barb about an inch in length. It weighs about a quarter of a pound. This record harpoon was described in a previous issue of The Wisconsin Archeologist. It comes from St. Lawrence Township, Waupaca County. It was found by Ivan Nielson while cutting oats on his farm, August 15, 1930. It caught in the sickle bar and stopped the machine.

Mr. Brown has examined and pronounced all of these large copper implements to be prize pieces.

A FLUTED STONE AXE

William K. Andrew

This exceptionally fine and perfect fluted stone axe was found on an open field sixteen miles southeast of Green Bay, at approximately the boundary line of Kewaunee and Manitowoc counties. This field is on the bank of the headwaters of the south fork of the Two Rivers.

The axe is fashioned of a beautiful dark granite and weighs six and three-fourths pounds. It is 11 inches in length, 4½ inches in width, 2¾ inches in thickness, and with a 2⅝ inch cutting edge. The poll has a convex surface, having a distinct flat ⅜ inch strip running from the top to the center. The diagonal handle groove is 1¾ inches wide and ¾ of an inch deep. It is smoothly finished and shows considerable friction from the haft mountings. The back of this axe has a decided center ridge with a groove along either side of it for the insertion of wedges to tighten the thongs which secured it to the helve.

In the center of both surfaces of the blade of the axe there is a projecting ¼ inch ridge with beveled surfaces on either side and which extends to within one inch of the cutting edge. On one side of the blade there are five horizontal flutes and three on the opposite side. As seen in the illustration there are three distinct diagonal flutes. These are evidently some form of tally or property marks as they seem to have been cut into the surface after the axe was finished.

The cutting edge is very sharp and has been carefully polished for a distance of one inch back from the edge. The axe is very symmetrical and was made by an expert, who not only had an eye for symmetry but was a fine craftsman, first in selecting a fine and durable stone and then planning and fashioning so perfect and beautiful an implement.

The study of an artifact such as this one gives one many speculative moments: Where did this Indian craftsman find suitable material? How many stones did he reject? Where did he begin with his plan of design? I would venture that he first roughed out the blade to detect possible flaws in the stone, then roughed-out the handle groove and possibly the

Fluted Stone Axe
Figure 1

poll. Then came the tedious task of smoothing the poll and grooved surfaces followed by the smoothing and rubbing down of the blade to leave the ridges on either side; the flutes were a companion process. Finally came the sharpening and polishing of the cutting edge. The axe is now ready for hafting.

While only a few words and a few moments are required to describe so beautiful an aboriginal artifact, we can only conjecture the days, weeks, maybe months of time spent in patiently chipping, pecking, smoothing and polishing before the product was completed.

* * *

Fine collections of these Wisconsin fluted stone axes, and containing some beautiful examples, are in Wisconsin museums and some private collections. Editor.

A TOOTHED SHANK COPPER SPEARPOINT

Charles E. Brown

Of this rather rare type of copper spearpoint less than one hundred specimens have been found in Wisconsin. Twenty-two specimens are in the Hamilton and Perkins collections in the State Historical Museum, in the Milwaukee Public Museum and a few others in other museums and private collections. Of the specimens known to the writer Waupaca County has furnished ten, Calumet and Shawano counties four each, Portage and Dodge counties three each, Marquette, Waukesha, Washington, Outagamie, Milwaukee and Waushara two each, and Green Lake, Walworth, Door, Sheboygan, Manitowoc, Adams, Fond du Lac, Dane, Ozaukee, Langlade and Eau Claire each a single specimen. This appears to indicate a somewhat restricted range in the distribution of copper points of this interesting type.

These so-called toothed-shank points have lanceolate or leaf-shaped blades and a stem or tang with toothed or serrated edges. The serrations are fairly large with notches between them. Their function, of course, is to enable the point to be securely tied to a wooden shaft. The blades of these points nearly always have a median ridge which extends from the tip of the point to the end of the tang or the base of the blade. The number of teeth cut in the tang varies from two to six, the smallest points (from 2 to 3½ inches) have from two to four.

In 1904, when the writer published a monograph on The Native Copper Implements of Wisconsin,* the largest known specimen of this type of spearpoint was 9½ inches in length. A number of others measured from 7½ to 8 inches in length. The smallest was less than 2 inches long. The average size appeared to be 4½ to 5 inches.

The largest specimen of toothed-tang spearpoint now known was recently found at Fairchild in Eau Claire County, in northwestern Wisconsin. This large and well made point is 11⅜ inches long. Its blade is 1¾ inches wide at its widest part and 1⅛ at its base. The stem or tang is

*The Wis. Archeologist, v. 3, No. 2.

about 1½ inches long, rounded at its end, and has five teeth or serrations on each edge. It was a formidable blade.

It is probable that these toothed-shank spearpoints were hunting weapons and attached to long or short lance shafts. A small number of chipped flint spearpoints with stems having a number of notches have been found in Wisconsin. In New England slate points with multiple notches occur.

None of the Wisconsin specimens are known to have accompanied burials in mounds or graves.

LEGENDS OF WISCONSIN SPRINGS

Dorothy Moulding Brown

In the July, 1928, issue of The Wisconsin Archeologist, Mr. George Overton and Mr. Charles E. Brown published two papers describing some of the known so-called "sacred" or Indian shrine springs of Wisconsin, Mr. Overton describing three which were located on the shore of Lake Poygan and Mr. Brown two located at Beaver Dam. To the Indian spirits supposed to inhabit these springs offerings of animal bones, pottery, stone and bone implements, ornaments, clam shells and pipe bowls had been made at some time in the past. Other similar springs have since been located, some of these near trails where passing hunters might cast a knife or some other cherished possession into their waters to obtain a "blessing," to secure the good will of its resident deity, or to avoid some unpleasant happening or accident.

An abundant supply of fresh water was as important to the redman as it is today to his white successors. One or a number of good springs were in the vicinity of or at the location of every early Indian village or camp. It was but natural that myths, legends and stories and superstitious customs should become attached to some of these woodland reservoirs.

A few years ago Mr. Charles E. Brown was taken by Uncle John V. Satterlee, the old sage of the Menomini Indian Reservation in Wisconsin, to view some mounds and other Indian landmarks at a short distance from Keshena. Among many other places of interest which they visited was a woodland spring. This spring, surrounded by forest trees, was in a neglected condition, partly filled with oak leaves and tree limbs. Because of this debris its water was of a brownish or dark color. This spring was one of a number which the old Menomini believed to be the den of a spirit bear. Mr. Satterlee stated that two Indians once visited this spring. One of them, a young man, on being told of the bear in the spring, laughed and refused to credit what he thought an idle superstition of his people. Procuring a long

sapling pole he poked it into the bed of the spring for nearly its whole length and began to jab it about. His action angered the sleeping bear. A great flame shot up from the water and in a few seconds burned off nearly every shred of clothing from the body of the tormentor. He fled in terror from the site. No one has since cared or dared to molest Owa'sse.

The Blue Spring

Palmyra, in Jefferson County, was a village in the nineties rather famous for its medicinal springs located on the north and west shores of Spring Lake. In a creek bottom, a short distance southwest of the town, was located the once widely known Blue Spring, visited annually by large numbers of tourists and other visitors. It was once exploited as a medicinal spring and had been walled-in with a tub made of stout planks and a platform erected on one edge to enable visitors to gaze down into its depths. The waters of this large circular spring were of a heavenly blue color and unlike those of any other known spring in the state.

In early days of white settlement in Wisconsin a band of Prairie Potawatomi camped on the wooded slopes of the creek bottom near this spring. According to a legend obtained from a descendant of one of these early Indian families, the Indian head of this band had two daughters. They were twins and so much alike in face and form that one could not readily be distinguished from the other. The young women were very fond of each other, assisting one another at their daily tasks, and together taking part in all of the games and festivities of the camp. They were inseparable and both dreaded the coming of a time when one or the other would be wooed by some brave and borne away as his wife to some other village. One day one of the girls left the family wigwam while the other sister was asleep. When nightfall came and she had not returned, her parents became worried and a search was made for the missing girl. This was without result. Days passed and she did not come back. The remaining twin sorrowed greatly over her lost sister. She would not be comforted. Daily she searched for her in the woodland and in the creek bottom.

Half crazed with grief she one day wandered to the edge of the spring, and kneeling on its rim she gazed down into its clear waters. In its depths she saw the image of a girl. This she thought to be that of her lost twin. Not wishing to be again separated from her, she cast herself into the spring and was soon swallowed by its waters. Now, the twin sisters were once more united and in a spirit world. From that day on, says this little legend, the spring took on its beautiful sky blue color.

A summer resort real estate development has created an artificial lake—Blue Spring Lake—in this creek valley, causing the extinction of the noted Blue Spring. The creek which rises here is a branch of the Scuppernong River. The name of the locality is Blue Spring Park.

The Mystery Spring

A few miles northeast of Black River Falls in the town of Komensky, Jackson County, is the Mystery Spring. This is in the dark recesses of a narrow gorge leading to Morrison Creek. It is "some distance below where the bridge on Highway 54 crosses that stream. Beneath an overhanging rock the water gurgles forth from a fissure and spreads out over the top of a flat table-like rock that is about hip high. In the top of this hard impervious rock a triangular basin has been cut out, from which the water can be dipped with a pail. An old Winnebago Indian, who some twenty years ago dwelt in this vicinity with his wife, gave this explanation of the origin of the basin: "Yes, all Indians know it is there, but no Indian do it. When old Indian fathers first came to this country many, many long winters ago, they find it just like it is now, and no Indian ever do it, and no Indian never know who it was. Some people must have lived there long before Indians come." Another Winnebago tribesman has since remarked: "Wah-kun-dah he made it for his children."

"An old trail passes the foot of the rock and one but needs to bend the back to drink of the pure cold water. A few feet away a little brook ripples past and farther on rushes on to join the 'Father of Waters.' The secret of the spring is in safe keeping. The towering trees know it not,

for it was there when they first sprouted. The mute unspeakable rock alone bears unmistakable evidence that some one chiseled the basin on its top."*

The Red Spring of Mission Lake

Mission Lake, also called Preachers Lake, is located on the Stockbridge Reservation in Shawano County. The lake has a reddish or rusty color and is about forty acres in extent. A boiling spring, the Red Spring, was on its shore and supplied this lake with water by an underground channel.

The pagan Indians say that a powerful spirit living in the lake or the spring turned the waters to a rusty color. This spirit the Stockbridges are supposed to have offended or abused. It colored the water so that it was of no use to them. "This spirit either moved away or was killed by some Thunderer."

The Indian name for the lake is Ma-qua-kohnick may-pay-saw, meaning "red colored water lake." The name given to the Red Spring is Ma-kieg-oh-mon-nip, "red spring." This information was furnished by John V. Satterlee in 1931.

Castalia Spring

In the Menomonee River valley, at Wauwatosa, adjoining Jacobus Park, is this spring which for many years supplied bottled spring water to certain Milwaukee homes and offices. There is a story about this spring going back to days before its water became a commercial product. Some Indian children were one day playing in its vicinity. In their play the thought came to one of the older girls that it would be good fun to walk through the waters of the spring. This the others agreed to. Sitting on the green bank they removed their moccasins. Led by the oldest girl, in a line and singing, the children entered the water and walked over the face of the spring. All went well until the youngest child at the end of the line of waders reached

*Black River Falls Journal, Nov. 15, 1925.

the center, there without any warning its little body sank in the muck at the spring's bottom. Hearing the child's cry the older children grasped its arms and saved its head and shoulders from sinking into the ooze. With difficulty they extricated the little one and saved its life. The Indian explanation of this near tragedy was that a spirit which had taken this spring for an abode was offended by the trampling of so many feet through the water and thus nearly revenged itself on one of the children. Happy white children now play in this county park, knowing nothing of this happening of a hundred or more years ago.

Madison Springs

At the base of Maple Bluff, at Madison, was the spring which figures in the well known local legend of the unfortunate Indian who killed and ate the spirit raccoon. Unable to afterward quench his terrible thirst at this spring, he entered the waters of Lake Mendota and there perished. At Merrill Springs, also on the shore of this lake, is the Indian "Wishing Spring," which Indian folk are supposed to have once visited to obtain "blessings." University students and others now drink from it, making a wish as they do so, and which they hope may come true. Nearby, in a small lake shore park and surrounded by a circular stone wall, are the long well known Merrill Springs. At Nakoma, on the west side of Lake Wingra, is the Do-gee-rah Spring, taking its name from the pre-pioneer Winnebago camp once located here. This spring, located on the Nakoma road, is now improved with a stone masonry setting. This is one of the springs, according to an Indian belief, through which the spirits of animals entered the spirit world.

In the University of Wisconsin Arboretum on the south shore of Lake Wingra are three springs separated from each other by only short distances. One of these was supposed to possess medicinal virtues and was never used for ordinary purposes. It was a spirit spring.

Blue Mound Spring

A crystal clear spring on the eastern slope of Blue Mound at the western boundary of Dane County, is associated with

the local legend of Earthmaker. When seated on the top of the Mound and smoking his great pipe he now and then visited this welcome rill to quench his thirst.* The surroundings of this spring are flinty boulders and outcrops. This locality about the Wakanda Spring has long been a favorite resort of picnickers visiting the Mound.

*Wis. Archeologist, v. 18, No. 1, 18-19.

Vita Spring

This Beaver Dam spring is now included in Vita Spring Park. It has interesting history and legendary lore.

"This spring was known to the red men of the forest,—as the 'healing spring.' Much-kaw, the great medicine chief of the Winnebagoes, continued to visit this spring as long as he lived. He died in about the year 1860, at the great age of 120 years. In talking about this spring, he said, so long ago as he could remember, it had been known to the Indians as a 'healing spring'; that long years ago there had been contentions between his tribe and the Potawatomies for the possession of it for medicine water and a hunting ground, it being a resort for wild animals, especially in times of great drought."*

In clearing out this spring human and animal bones, deer and elk horns, stone implements and other specimens were found.

*Wis. Archeologist, v. 7, No. 4, n. s., p. 216.

Seven Sacred Springs

Fontana, at the western end of Lake Geneva, takes its name from a number of beautiful springs located here. All of these are on the site of the early Potawatomi village of Chief Big Foot (Maungzet). The best known and most attractive of these are the so-called "Seven Sacred Springs" on the beautiful club house grounds of the Big Foot Golf and Country Club. Chief Simon Onegassum Kahquados, the Potawatomi leader who dedicated these springs at a special ceremony held in connection with the Lake Geneva Centennial, on June 27, 1931, said that they were sacred to the

water spirits and made the customary tobacco offering to these spirits on their surfaces. A descriptive metal tablet was placed near the largest spring.

Little Pickerel's Spring

At Milwaukee the Potawatomi Indian village of Little Pickerel, whose Indian name is given as Kenozhaykum, was located on and near present West Wisconsin Avenue, between present Fourth and Fifth Streets. In 1841 about one hundred Indians lived here. A fine spring of clear water located here, on or near the site of the present Schroeder Hotel, was known to some of the early white settlers as Little Pickerel's Spring. He is reported to have been rather particular about its use, saying that it was the gift of Wi'sakä (culture hero) to his people. Wi'sakä taught the Potawatomi how to make clay vessels, what roots, seeds and fruit to gather and how to prepare them for food. He instructed them how to construct their wigwams. He brought the buffalo, bear, deer and other animals. A tablet at the entrance of the Schroeder Hotel marks the site of this village and its spring.

A spring at the foot of the lake bank in Juneau Park was also resorted to by the early Potawatomi Indians of Milwaukee. Makesit, or "Big Foot," is said to have been the chief of a camp or village located on the bluff. This spring was located a short distance north of the present Northwestern depot. In the nineties this became a favorite fountain of numerous visitors to this Lake Michigan shore park. Railroad men were fond of the water. An Indian visitor of this time spoke of the spring as a "lost spring," it had wandered away from its fellow springs to lose itself in the waters of the great lake.

Noted springs of those years were the Silver Springs, one of which is in present Kletzsch Park, near the Milwaukee River, north of the city. An old Indian, when asked about them by the late Charles Bertram, pointed to some large silver brooches on his leather belt and said, "like those."

The Waukesha Waters

Indian stories and legends were also connected with some of the famous Waukesha springs of the Waukesha Water resort days of the gay nineties. Visitors then came from all parts of the country to drink of the healing waters of these springs, as their Indian precedents had done for many years before.

N. B. In several previous issues of The Wisconsin Archeologist the writer has published the myths and legends of the lakes, streams, caves, hills and bluffs of Wisconsin.

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Courtesy of W. C. McKern, Editor, American Antiquity

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EARLY MAN

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MEETINGS

George A. West Memorial Meeting

February 21, 1938. Dr. H. W. Kuhm presided at this meeting of The Wisconsin Archeological Society which was held in the Trustee Room of the Milwaukee Public Museum. One hundred and fifty members of the Society and personal friends of the late George Arbor West were present.

Dr. Samuel A. Barrett, director of the museum, read a digest of the work done by the deceased during his many years close connection with the Milwaukee Public Museum. He showed a collection of lantern slides illustrating his archeological investigations in America, England, France and Egypt. He exhibited a set of the museum publications of which he was the author.

Secretary Charles E. Brown gave a talk on the activities of the departed life member in the founding of The Wisconsin Archeological Society, and of the work done by him during the thirty-five years of its history to promote its aims and objects. He paid a tribute to him as an educator and scientist. He exhibited many issues of The Wisconsin Archeologist to which Mr. West had contributed articles and monographs.

A set of resolutions on the death of Mr. West were read by Mr. W. C. McKern. These the Board of Directors had adopted.

Mr. John G. Gregory, himself a charter member of the Society, also paid a high tribute to his friend as a scholar, investigator and educator. In memory of Mr. West an exhibit of Indian pipes was made by the Messrs. Charles G. Schoewe and Herman O. Zander. Mr. W. K. Andrew exhibited a fine fluted stone axe.

After the close of this meeting, a business meeting was called by President Kuhm. Secretary Brown announced the election by the Board of Directors of the following annual members: Harold R. Bullock, Oshkosh; August W. Derleth, Sauk City; R. T. Lawton, Fort Atkinson, and Frank J. Kotlewsky, Milwaukee. Mrs. Mary V. Brugger of Fond du Lac had been elected an honorary member in recognition of the gift of her son's archeological collection to the Fond du Lac museum.

It had been proposed to found a George A. West Award for archeological research and other noteworthy services to Wisconsin archeology. This matter had been referred to the Lapham Research Medal Committee for consideration. A nominating committee, consisting of the Messrs. Ringeisen, Schoewe and Scholz, had been appointed to nominate officers for the ensuing year. The proposed acquirement of the Lawton collection by the Fort Atkinson museum had received the approval of the directors. Dr. Kuhm reported that Dr. A. K. Fisher would deliver an illustrated address at the March meeting.

Annual Meeting

March 21, 1938. President Kuhm conducted the annual meeting of the society. Secretary Brown made a report of the business transacted at the Director's meeting held earlier in the evening. New members elected were: L. P. Jerrard, Winnetka, Illinois; Mrs. R. G.

Staerkle, Milwaukee; Robert G. Daland, Milton, and the Kenosha Historical and Art Museum, W. E. Dickenson, curator. A letter of appreciation had been received from Mrs. George A. West and Miss Grace West. Announcements of the coming Joint Meeting at Ripon College, and of the Central Section, A. A. A., and Society for American Archeology, to be held at Milwaukee, were made.

Mr. Ringeisen made a report of the work done by the Frauds Committee. Treasurer Thorne presented his annual report. Mr. Craun and Mr. Schoewe were appointed to audit the treasurer's accounts. Mr. Ringeisen presented the report of the nominating committee, which was accepted. There being no other nominations these officers were regularly elected. (See list of the new officers in the front pages of this bulletin.) President Kuhm, on retiring from his office, thanked Secretary Brown, Treasurer Thorne and other officers for their services. On the motion of Mr. Ringeisen a vote of thanks was extended to him for his own active services as president.

Dr. Kuhm called President-elect Dr. L. S. Buttles to the chair to preside over the rest of the meeting. Dr. Alton K. Fisher gave a very interesting lecture on "Mortuary Customs," giving an account of the development of burial customs of the peoples of the world from the Palaeolithic Period to the present. This he illustrated with a fine collection of lantern slides. In the discussion which followed the Messrs. McKern, Kuhm, and the president and others participated.

Exhibits of interesting Indian artifacts were made by the Messrs Ringeisen and W. K. Andrew. President Buttles spoke of the importance of making exhibits at the meetings of the Society. The Messrs. Pierron, Scholz and Schoewe were appointed to make an exhibit at the April 18th meeting.

The Wisconsin Archeologist

Vol. 18 | July, 1938 NEW SERIES | No. 4

Russian Archeo-Conchology

Life and Customs of Navajo Women

Kentucky Copper Hoard

Myths and Legends of Wisconsin Waterfalls

Historic American Buildings Survey

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 917 N. 49th Street, Milwaukee, Wisconsin.

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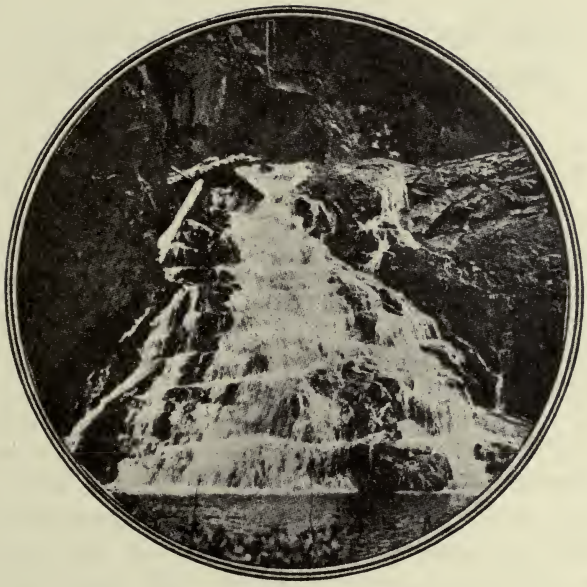

POTATO RIVER FALLS

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ARCHEO-CONCHOLOGY IN THE UNION OF SOVIET SOCIALISTIC REPUBLICS

Henry J. Boekelman

Curator Department of Archeo- and Ethno-Conchology, Louisiana State Museum, New Orleans

Many times during the past ten years of research in the field of archeo- and ethno-conchology (the use of shells by extinct and extant races) I have cast longing glances upon the huge area designated under the name of Russia in our former geographies, now known as the USSR. Representing approximately one-sixth of the land area of the globe and lying between Europe and Asia Minor on one side, India to the south and China and Japan to the east, it represented a complete blank insofar as my files on archeo- and ethno-conchology are concerned. For that matter I might say it still will until many Soviet articles have been read and translated.

I have been able to prepare world distribution maps which, by means of numbered map tacks, illustrate the uses among various cultures of different shell objects such as food (represented by shell heaps), trumpets, knives, conchological purple dye industries, spoons, money, containers, etc., etc. Numbered index cards contain the accompanying data, authority and publication. But insofar as these objects are concerned, the USSR territory has remained almost an entire blank, although to date over 3,000 articles and books have been examined. My files now contain 30,000 typewritten pages and 10,000 index cards.

It is quite possible, however, that a lack of knowledge of the Soviet language played an important role in this dearth of data from this particular territory. Fortunately this year I was introduced to a highly educated Russian, Mr. Orest Meykar, now living in New Orleans, and to interest him in my line of research. He was so kind as to translate my last letter in which I explained to the scientists at the head of the Academy of Sciences of the Union of Soviet Socialistic Republics, my utter lack of information pertaining to the use of shells in their huge territory and the importance of such data to the archeologists of the rest of the world. The attached translation of the answer, which I owe to Mr. Meykar, is interesting from several viewpoints. As is usually the case in scientific research, while it answers the main question of whether any such shells have been found in the Soviet territory, it raises many others to further intrigue the research worker.

1st. It is quite plain from this letter that the importance of the numerous shells found in archeological sites beginning with the Paleolithic down to the most recent period, by the Soviet scientists, is well recognized by them.

The various papers already published on the subject in the USSR indicate, I believe, their growing interest in this subject.

2nd. We note, perhaps, as is already shown in other parts of the world, that during each culture period certain types of shells predominate. In other words, it appears quite probable that a chronology based upon the different types of shells utilized in various periods will, when worked out, produce a conchological chronology which should coincide with the present day used stone artifact chronology. While there may develop some slight discrepancies between the two in certain isolated instances, they should closely follow each other in their general broad outline.

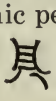
---

(1) For two very comprehensive studies on the use of this monetary cowry see: The Use of Cowry-shells for the Purposes of Currency, Amulets, and Charms, J. Wilfrid Jackson, Vol. 60, Part III of Memoirs and Proc. Manchester Literary & Phil. Soc., 1916. Muschelgeld Studien by Dr. Oscar Schneider, Dresden, 1905.

(2) The Metallic Cowries of Ancient China (600 B. C.) by Prof. Terrien de Lacouperie, Journ. Roy. Asiatic Soc., Vol. XX, pp. 428-439.

3rd. If the statement has been correctly translated (and Mr. Meykar assures me that it has) and is confirmed by further correspondence that extinct species of shells have been found associated with human remains, it will be the first time, to my knowledge, of such a find. Many reports have been made at various times and from different parts of the world, of the finding of extinct species of shells (non fossil I mean, naturally) associated with man, but invariably upon closer examination of the material were proven incorrect. Such, however, does not apply to mammals; in our paleolithic European, or certain American early sites where the now extinct mammoth, as an illustration, has been found associated with human remains. But all shells reported appear to belong to species still living. Hence the importance of this alleged finding of such extinct shells, regarding which I sincerely hope to secure additional information in the near future.

4th. Another interesting point is the statement that finds of shells in the Neolithic period are too numerous to take up in detail in the letter. However, without additional information, it is not possible to deduce from this statement if it is meant that shells were used to a greater extent during the Neolithic as compared with the Paleolithic, or that the former sites in the USSR are more numerous than the latter and hence appear more frequently in the current written reports.

5th. The reported finds of the cowry shells (Cypraea moneta), the so universally used monetary shell in Asia and Africa, is extremely interesting. I have been carrying on a search of the use of this shell (1) and have been able to trace its use back as far as the Neolithic age in Egypt, Algeria, India and Tonkin, China. Reports from China clearly indicate that when the Chinese entered the territory now comprising that country they found the aboriginals using this shell as a monetary unit, another possible indication of its use during the Neolithic period. In fact, the Chinese symbol for this cowry shell  —pei appears as a part of many

(3) In a personal letter to the author from I. Yawata, 1937 Anthrop. Inst. Tokyo.

(4) Huam History by G. Elliot Smith, 1929, pp. 298-300.

written Chinese characters indicative of money, wealth, tribute, taxes, etc., etc., all words closely related to the root term of money. Amongst the earliest forms of Chinese copper coins appear the imitation cowry coins. (2) However, peculiar to relate, although this shell is reported as living on the Riu-Kiu Islands, so nearby Japan, it has not been reported as having been found in any Japanese shell heaps of the Neolithic or later periods, (3) although other species of cowries have been found. The statement of the finding of these cowries in Siberia, imitated in bronze, is very interesting, particularly so after bearing in mind such an imitation in China. We well know that amongst the earliest golden objects found in Nubian graves are reproductions of this self-same cowry. (4) Reproductions of the shell made from silver, gold, carnelian, green glaze, and blue glaze have been reported by W. M. Flinders Petrie (1914) in Egypt from the prehistoric period to the Roman.

The shell has been found in Indian graves in the United States and Canada (5) but regardless of the conclusions arrived at by Mr. J. Wilfrid Jackson in his study of these finds (6), I am inclined to believe that they represent the post Columbian period. I would, however, as yet except from this statement the at one time much discussed find by Mr. Clarence B. Moore of five pierced money cowries (C. moneta) in Alabama (7). I do not believe that it has yet been absolutely established that these specimens are post Columbian.

There now still remains the most important part of the work, which is to collect the numerous reported finds of shells in the USSR, tabulate and correlate these findings with the many relating ones from other parts of the world which I have been able to accumulate during the past ten years. This study should throw some most interesting light upon the many waves of migration originating in Asia, and likewise open up to our eyes trade routes along which these shells were carried. Either or both means of transportation quite probably account for the at times widely distributed

(5) Cowry Shells from Archeological Sites in Ontario by W. J. Wintemberg in Amer. Anthrop., Vol. 26, No. 1, 1924, pp. 119-120.

(6) The money Cowry (Cypraea moneta L.) as a Sacred Object among North American Indians by J. Wilfrid Jackson, Vol. 60, Pt. II, Mem. & Proc. Manchester Lit. & Phil. Soc., 1916, pp. 1-10.

(7) Aboriginal Site on Tennessee River, C. B. Moore, Journ. Acad. Nat. Sc. Phil. Ser. XVI. II, 1915.

myths relating to certain shells, and uses made of a similar type of unworked or worked shell for an identical purpose, such as tweezers, knife, spoon, container, trumpet, etc. In some cases, however, the evidence appears to point more strongly towards an independent discovery of the same type of unworked or worked shell for a similar usage. The opportunity of endeavoring to clarify this most interesting phase of man's development is, perhaps, one of the most intriguing phases in the study of archeo-conchology. Shells, due to their apparent uninterrupted usage by man since his first appearance as such on the earth, offer in my opinion one of the best methods of approach to the ultimate solving of this perplexing question of diffusion versus independent discovery. Such findings thereupon correlated with the already intensively studied stone, bone, wood and clay artifacts should ultimately give us a more complete picture of his culture evolution than will ever be possible to obtain without their inclusion in our present records.

The field is so enormous in extent that many workers will be required to carry the study forward. Perhaps this attempt of mine to focus the attention of the Soviet scientists onto this subject may result in the work being intensified in their territory. If so it will represent an untold benefit to the future development of archeo- and ethnoconchology, by adding to the uncompleted distribution maps we have started.

Another interesting news item emanating from the USSR is contained in the form of a child's reading primer (1) which I had translated by Mr. Meykar, and is now placed on public exhibit in the Archeo- and Ethno-Conchology display in the Louisiana State Museum. The primer teaches the Soviet school children the evolution of a container. Beginning with the use of the cupped human hand, it next illustrates the use of an unworked valve of a bivalve shell as being the first step in the development of an artificial container. The story then continues through the various types of containers, ending with the present day glass objects. Nearly 100,000 visitors have seen this most interesting exhibit.

(1) The Clay (Pottery) Necks by State Dept. of Publications, Young (Red) Guard Publications, Moscow, 1931.

In closing I wish to point out that our own country offers just as many possibilities along these lines. What is needed are voluntary archeo-conchologists to engage in this branch of archeology. To such I beg to offer any possible assistance which lies in my power to give them. Our files are open to their inspection and study. I also wish to give my sincere thanks to the officials of the Louisiana Works Progress Administration and Mr. James J. Fortier, President of the Louisiana State Museum, and his board of directors for their splendid co-operation in my efforts along this line. Without such the progress made to date would have been but a fraction of what it has been.

ACADEMY OF SCIENCES OF UNION OF SOVIET SOCIALISTIC REPUBLICS

Leningrad,
Universitietskaya naberejnaya, 3 Dec. 11th, 1937, No. 59/64

To the Supervisor of dept. of Archeo- and Ethno-Conchology, State Museum of Louisiana, Henry Boekelmen.

Much esteemed colleague:

In reply to your inquiry regarding the presence of shells in archeological excavations in the territory of USSR, we herewith inform you of the following:

There exist a great number of shells, from various localities and associated with the various periods, found during the course of archeological discoveries in the territory of USSR, utilized in various ways and of species still living as well as of the extinct kinds.

To our sorrow, there are, however, no compilations of all the reported finds of shells of the USSR. All the information on their discoveries is in the form of separate references in many articles and reports of individual excavations and finds.

On discoveries of the paleolithical epoch we refer you to the recently published in Kiev, in the magazine "Quartenary Period" (edition of the Ukrainian Academy of Sciences), of an article by Pidoplichka on the discovery of shells in paleolithic sites of the Ukrainian SSR (in Ukrainian language).

Another article by the same author, in Russian, is being printed in No. 5 of our journal "Soviet Archeology" (edition of this Institute). In the same number is being printed an article by S. N. Bibikov on the use and ways of preparation for food of shells in late-paleolithic sites in Crimea.

Amongst earlier discoveries it is worthwhile to refer to the finds of small drilled circles of mother-of-pearl of shells Unio sp. They are

in our museum. They come from paleolithic site of Borshevo, on the river Don, former province of Voronezh (excavations by S. H. Zamiatin, 1922).

Devon fossils, Spirofer, used as decorations (dyed with red ochre), are found in paleolithic, late, orignac, sites of Gagarino and Kostenki, in the same province and the same museum.

Much more numerous are the discoveries of the neolithic epoch, which it will be impossible to enumerate in this letter.

We also should mention the recently published investigation of Prof. B. L. Bogayevsky, "Shell in the ornamentation of decorative ceramics of Tripolia and China" (edition of State Academy of History of Material Culture).

Another interesting discovery is the presence of Cypraea moneta shells in the Minusin district (Eastern Siberia); they were often imitated in bronze.

The journal "Soviet Archeology," where the above articles are included, will be sent to you immediately upon its publication.

Your publications, and especially the bibliographic materials, are of great interest to us, and we will be greatly indebted to you if you can furnish them to us in exchange for publications of our Institute.

In conclusion we express our regrets for the delay of this answer to your letter, caused by the fact that the Supervisor of the Archeological Dept. was on an expedition, as a result of which we were unable to make all the necessary inquiries.

(signed) Director, academician
V. V. Struve

Learned Secretary
S. M. Abramson.

THE LIFE AND CUSTOMS OF THE NAVAJO WOMEN

Lillian D. Hartman

The Navajos have never been extensive weavers of cotton, but as soon as they obtained sheep the handling of the fleece and the spinning of wool became one of the principal occupations of the women. The implements and the weaving process look simple, but the setting up and stringing of the loom and the technique required to make a fine, smooth, firm rug are, in fact, intricate, demanding a skill only learned in childhood and with years of practice by a person of superior craft intelligence.

The brilliant red of the Mexican Army uniforms was very attractive to the Indian women and was the cause of their inventing a new kind of blanket yarn—Bayeta. These uniforms were unraveled and retwisted by the Indian women in order to make the yarn harder and finer and to gain greater richness of color. These were the finest rugs made by the Indian women. Only an expert dealer can distinguish these from the Bayetas which were later made from English and Spanish baize. James Wharton traces the history of these baizes. They were manufactured in England for the export to Spain, then exported to Mexico and brought by the Spaniards to New Mexico as an article of trade with the Indians.

Sumac leaves and twigs, the flower of the goldenrod, roots of the dock weed, the ashes of the juniper twigs, the powdered bark of the black alder and the boiled roots of the mountain mahogany are used either singly or together for the desired colors. Aniline dyes which save much tedious labor produced terrible results in the hands of the untutored Indian women. The traders, unable to sell blankets made thus, have discouraged this practice. But, meanwhile the Navajo women, who had seen the bright stocking yarns and the Germantown zephyrs while in exile at Fort Sumner, began to use the Germantowns, thus saving themselves the labor of dyeing and spinning; and producing a smoother and finer rug. Most of the women have refinements of their

own as well as secrets that they never reveal. This accounts for the irregularities and the variety of color that one sees in their blankets.

Contrary to the usual custom whereby the women weave the patterns for the rugs, in their heads, many of them copy from the framed sand-paintings, which are made by artists allowing colored sand to sift through their fingers in a most regular manner. The result is a composition of symbolical figures in the softest shades of black, blue, yellow, white, red, and pink on a pale tan background. The art, a beautiful and unusual one, is evanescent; for this reason there is considerable interest on the part of the whites to preserve this transitory art.

Information of the purpose and function of sand-paintings is very difficult to get, as the medicine-men are very reluctant to explain. But the primary purpose of a sand-painting is to summon the spirits of the gods. If a sick man dreams more than once about seeing a snake or a bear, he goes to a hatali and has him make a sand-painting of these deities and to pray to them for him. They sprinkle white corn meal over the pictures for the men and yellow meal for the women, as an offering, and beg the gods to forgive them and help.

The spirits come down and look at the sand-painting to see if it is made right, and if so they are pleased and remain. If a mistake is made they are offended and go away, and the patient does not get well. When the perfect picture is finished, the patient is seated in the middle of it and the hatali invokes the spirits of the gods present to forgive the sick man and stop troubling him. Then he touches the feet of the deity in the painting with his eagle-plume wand and applies it to the feet of the patient, and so on up his body, wiping out each part in the picture as he goes.

Then as the devils are driven out at the patient's mouth and he rises up and goes outside, the painting is gathered up hastily and taken east and poured carefully to the north. Removing the painting of the deities who have afflicted the sick man removes the sickness, and the cause of the sickness. That is why sand-paintings are made and destroyed. Under the watchful eye of the medicine-man the women

are permitted to take part in the drawing of the sand-painting.

One of the most interesting ceremonies is the Kin-nahl-dah or womanhood ceremony. With the aid of the relatives and a medicine-man the young girl is dressed in her best clothing. The family jewelry is placed about her neck and her hair hanging loosely is tied in the middle with a sacred buckskin. Her mother puts her to work at the grinding stone, at which she grinds all the corn meal that is needed for the four day rite. While she is doing this her mother and other people give her orders, to bring in wood, or to fetch a goat or wait on someone. In this way she is taught to be energetic and helpful. Early in the morning she is asked to run as fast as she can North, South, East, and West, to make her a good runner. During these four days she may not eat any sweet things or anything with too much salt in it. She may not drink too much water, and she must not scratch herself. All these taboos are to help make her beautiful and industrious. The fourth morning her men relatives dig a large hole in front of the house and keep a fire in it. Toward the evening when the fire dies down to coals the women line the hole with corn husks. The young girl places a small quantity of mush in the center, this heart is later given to the medicine-man. Around the heart the rest of the mush is placed. She is then seated in the hogan in front of the door. All through the night the medicine-man sings the twelve hogan songs and the other singers chant lucky songs about the increase of horses, sheep, jewelry, and flexible goods. The young woman must remain awake all night to avoid bad luck. Early in the morning her mother brings her a ceremonial basket of water with a yucca root in it to wash her hair. At daylight she rushes out of the hogan to the east with the boys following her. But they let her win the race; if anyone went ahead of her he would become old before she did. Her mother has gathered as many blankets as she could and laid them on top of each other in front of the hogan. The girl then lies face down on the pile with her arms outstretched. Her mother has chosen a friendly and pleasant, married woman who is to mould and press her body. She presses her all over with the flat of her hands; from her face to her feet.

This is to make her beautiful and give her a nice disposition. Arising she throws the blankets one by one to the people who own them. The women then uncover the corn cake and she cuts out the heart to give to the medicine-man while the rest is distributed to the guest and singers.

The hogan is the movable center of the life of the Navajo. By custom the hogan will be located on the range traditionally occupied by the wife's clan. The word for home in the Navajo language is "Sih-Rahn," but their common phrase, "my Mother's Place," is quite as expressive. For the wife and the mother is the focus not only of the family but of the economic life as well. The matriarchal system, with the communal use of the land, as practiced by the Navajo, is an almost equilateral system; in which there is to speak, a veritical division of authority, duty and property, between husband and wife and between groups of clan relatives on either side. The married man belongs to his wife's place and if widowed or divorced returns to his mother's home. The single man belongs at his mother's home. He does not return to his father because he has no home except where his wife is.

The Mother-in-law Taboo has its origin in the tale of an old Indian Woman who sought to enrich herself through the dowry paid to her by the husband of her daughter. She set herself to make trouble between the young people and it was not long before the young man returned to his own people. Five other courtships took place with the same results. When the son of the chief wanted to marry the girl his father desirous of his son's happiness warned him that the mother would make trouble. Calling a council, all agreed that a Mother-in-law and a Son-in-law should not see each other. The men and women believed that if a Mother-in-law saw her Son-in-law she would go blind and he would fall ill and die. The conservative Navajo's belief in this taboo is still strong, while the more modern ones think it is too much trouble to be hiding behind blankets or trees if one of them sees the other coming.

When the commercial buyers of sheep come through the country the women bring in their own lambs for sale and make their own bargains. Even though the husband's and

the wife's and the children's sheep are herded together for convenience, the personal ownership of the band is kept clear by earmarks.

With the establishment of Indian Courts on the reservation, the agent now applies the white man's law. Consequently inheritance is just the opposite of the old tradition; on the wife's death the husband inherits the wife's property, and on the death of the husband the wife receives the husband's property.

All the traditions agree in giving leadership to the men on the basis of prowess in war and personal influence attained by oratory. It seems probable that the Navajo woman is more influential now than in former times because her importance as the chief sheep-owner and the weaver of blankets by which she has for some time past supported the family. The Navajo man used to bring in the meat and furs, and as the defender of the family, had a superior position. He is no longer a hunter; often he cannot farm for the lack of arable land and water supply; his horses are of small value and consume the feed that is needed for the sheep and goats. Nevertheless he is the head of the family, spokesman for them all, both among his tribe and in doing business with the government. The women are permitted to take the part of female impersonators in some of the dances, but no woman ever attains the position of a medicine-man. Women are almost exclusively the weavers but occasionally a medicine-man will pride himself on being a fine blanket maker.

As the young men come back from the schools, where they and their school-girl wives have acquired many new ideas of family responsibility, these old time divisions are somewhat blurred, and the man, whenever he can earn money and acquire sheep or cattle or land for farming, takes a larger share than before in the support of the children and the divisions of the duties with his wife.

At the local council meetings, which are well attended, as the Navajo like gatherings and news, each man and woman is dressed in his best. Temperature makes no difference in Navajo styles. The women, no matter how high the thermometer may be, wear brilliantly patterned Pendle-

ton blankets, soft and woolly, some with long fringes. The men, though their knees or elbows may be fringed with wear, never omit their four-gallon hats. The men and women wear all the whiteshell, abalone, and turquoise they can produce, either their own or borrowed from the stay-at-homes. The women wear blouses made of black velvet lined with red calico. These are also highly embroidered. The silver-coin buttons so widely worn are made by sinking a die face-up in a piece of iron and hammering dimes or quarters into it. The silver bracelets and belts show excellent workmanship. Turquoise is worn by both men and women, even though it may be only a small bead worn in the hair. The women's skirts, in checks or stripes, measure ten yards or more at the hems. The width of these skirts is very efficient in driving sheep. When lifted at the side they undulate in a determined way, catching the eye of the sheep and the whole flock goes forward. Also, when the wearer sits down they furnish protection from sand and prickers.

The usual routine of the day for the women is chopping wood for the fires, making meals, sweeping out the hogan, and giving attention to the motherless lambs who need special care. If she has time to spare she will be found at her loom, or sitting out-of-doors with the herds in sight, carding wool or washing it for future dyeings.

During the corn season the women make a corn confection called "green corn macaroon." When the women husk the corn they lay aside the light green inner leaves, placing them aside so they do not accumulate sand or dirt. A thin batter is made of the milky kernels and a small amount is put on a curved corn husk. Another husk is placed on top of it, and held secure by lapping back the pointed tips. They are placed in a shallow hole; sand is shoveled over them, and the hot coals distributed on top. After three hours, the husks come out golden brown in color and solid where they had been soft before. They are slightly sweet, and the flavor is between baked and parched corn. They are so completely satisfying that after eating one you feel as though you do not need food for a day at least. They are stored away for the winter, when they are cracked up and boiled for a staple dish.

Here is a description of the "Squaw Dance or War Dance." As night comes on, a small fire is lighted at the dancing ground, and while the horsemen gather around it, the chorus sings the traditional tribal songs. After that the singers can improvise at will, and they make up lots of jokes about the girls. The queen, holding aloft the sacred "Rattle Stick," carries it out and starts the "First Night Dance." Dressed in their best and laden with jewelry the debutants follow their "Queen." The girls choose a partner from the assembled crowd of young men and boys, by seizing his blanket or coat on the left side. An attempt to escape without dancing, and especially without paying for that honor, the customary forfeit being fifty cents or a dollar, will bring all the women to their aid. The crowd of married men, ineligibles, and mothers sitting on the blankets before the fire derive great amusement from watching the grabbing of partners, and the attempt to escape without paying too much.

The Wedding or Basket Ceremony is as follows: After the gifts are agreed upon and a date set, the girl's people build near them a hogan for the young couple. The boy's family sit down on the north side of the new hogan and the girl's people on the south. The groom takes his place of honor, north of a line drawn from the door to the west side. Then the father of the girl brings her around the south side and seats her at the right of the groom. The girl pours water over the hands of her future husband while he washes them, and he pours water over her hands for the same purpose. A ceremonial basket with food in it is placed in front of the couple over which the father sprinkles yellow corn pollen; the pollen is for happiness. After the ceremonial sampling of the food in the basket the young couple invite the guests to partake of the meal.

Although the Basket Ceremony is legal, many of the young women insist upon a civil ceremony to protect them from a Navajo divorce and prevent the husband from taking plural wives. If she desires a divorce, and was married by the civil ceremony, she must go to the county seat and engage a lawyer at great expense. But if married by the Indian ceremony, they can separate by mutual agreement of the parents. Among the Navajo neither men nor women

remain unmarried. In 1929 there was an excess of 1800 females over males, and it may be that this tends to increase the number of plural wives.

In the recent years old taboos and old marriage customs are fading away, just in proportion as the young Indians go to school, fall in love and marry, under the auspices of teachers rather than by family arrangement.

The gulf between the primitive, pastoral Navajo living by the old traditions, and the young Navajos trained in Government and missionary schools, is enormous and hardly to be bridged in sixty years of contact with white civilization.

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KENTUCKY'S ANCIENT COPPER HOARD

Fain White King

"Gold, Gold, Gold in the earth, lots of Gold, the earth is full of it," so exclaimed Earl Ferguson, a farmer living south of Columbus, Kentucky, when he uncovered the prehistoric wealth of copper which had been buried hundreds of years ago, with an old man, in a small mound, overlooking the Mississippi River.

His disgust was evident when he rushed to the nearby town, had one of the solid copper beads cut into pieces and tested, for gold nuggets, to find that, "The stuff was copper." He had uncovered the greatest find ever made in this Kentucky of prehistoric copper.

When Wm. S. Webb, former teacher of physics, University of Kentucky, came to Hickman County several years ago and paid Dennis Walker the unheard-of price of twenty dollars for one plain pottery water bottle, with a slight pointed protuberance on the top, to add to his personal collection, he caused much activity along this line. Walker has since "Dug" several hundred pieces which he now owns.

The price paid for one piece of pottery soon became public in Hickman County, many of the able bodied men secured "probes" and went to work. Earl Ferguson saw a small mound on a ridge, probed into it and by the way the mound bottom was solid, he was sure there was something in it. He used his shovel and soon had a total of six hundred and nineteen solid copper beads, five solid copper axes, two spear points, flint arrow points and other stone tools uncovered. All of this find came from a small "hole" about three by four feet.

We were advised of the copper, and at once Mrs. King and I made an investigation. Fortunate for Science and posterity, the disturbance had been slight. We at once made our plans to take our crew of men to the site. We made a survey, staked off the mound, in our usual five foot square method, which method we have employed for several years.

COPPER HOARD
Fay W. King Collection

The entire mound was excavated, two additional flint points, an iron ore paint stone and several other objects excavated. An interesting charred woven fibrous strip eleven inches wide, eight feet seven inches long was found at the feet of the burial, and many other interesting facts that have been recorded in our scientific notes for the use of Science and the unborn generations.

MYTHS AND LEGENDS OF WISCONSIN WATERFALLS

Dorothy Moulding Brown

It was the belief of the old time Indians of Wisconsin that the waterfalls which occur in some of its streams were the creations of powerful spirit beings. Some falls were the dwelling places of spirits, the water forming a curtain to hide their secret medicine-making and incantations from the eyes of men. Nenibozho, hero-god of the Chippewa of the Old Northwest, constructed the waterfalls in Northern Wisconsin to prevent the beavers, upon whom he was waging war, from obstructing the flow of some of the rivers.

In the mythology of the Winnebago the waterfalls, like the springs, lakes, streams and rapids, were associated with the water-spirits. The knowledge of and the care of such places was within the province of their Water-spirit clan. "Water was one of the immaterial possessions of the Water-spirit people." Water was sacred to them as it also was to the Wolf clan of this tribe. Tobacco and other offerings were made to these spirits at their dens or retreats. Ulysses S. White, a Winnebago, gives the Indian name for a waterfall as nee-ho-har-nee-la and says that falls were the homes of Water-spirits. John V. Satterlee, aged savant of the Menominee Indians, gives their name for a waterfall as nay-pay or pa-pay-nan-no. Rough rapids were named pak-qua-tick, meaning "where water falls." Falls were sometimes spoken of as "talking waters," they were hallowed shrines, from the spirit "voices" in the falling water the Indian received inspiration and encouragement. The Chippewa name for a waterfall is ka-ka-bi-ka. Another name sometimes used in speaking of a waterfall is pangissin, meaning "it falls." In their home country in Northern Wisconsin are some of the most beautiful and interesting waterfalls in the state.

Indian fairy-folk, commonly spoken of as "Little Indians," frequented the vicinity of waterfalls. The Chippewa name them as Munidogewazas, or "little manitou men." Sister M. Macaria, St. Marys School, Odanah, in a recent

letter to Charles E. Brown (May 24, 1938) mentions these fairy-folk. "These little men roam about near bodies of water. Bad River Falls in the Bad River is one of their favorite haunts, Marble Point is another, and the Apostle Islands (Lake Superior) are one of their main "stomping grounds." They may be seen from a distance, but to approach them is an impossibility. These little men give great power if dreamed about." An old Chippewa, traveling years ago over the trail from the Lac Court Oreille country to Lake Superior, saw a gathering of these puckwidjinees near the base of a waterfall. They were dressed like Indians, apparently holding a council. He very wisely did not attempt to approach them.

The Miami Indians, who in 1670-71 had a village on the Fox River near Portage, Wisconsin, had a legend, recorded by C. C. Trowbridge:*

"Very many ages ago one of the Tshingwuzau, Young Thunder or son of the Thunder, went to the falls of Niagara for the purpose of destroying the Munetoo that reigns in that tremendous work of nature, but after a very long and severe conflict he was overpowered, made prisoner, and remains there to this day." His brothers, ten in number, armed with war clubs set out to rescue the captive Thunder Spirit. They were half birds, half men. They came upon a Miami hunter. Him they transformed into a shape similar to their own and he accompanied them. Arriving at the waterfall they attacked the Monetoo, an immense horned black serpent, at the entrance of his cave, but the blows of their war clubs had little or no effect on him. The Miami hunter then tried his club on the monster and killed him. The great noise of the water, caused by the death struggle of the monster, caused him to be carried for a great distance where he fell to the earth unconscious. The Thunders revived the fallen Indian. They removed the head and horns of the monster and went away. They searched in vain for their prisoner brother. They thanked the Miami for his assistance and changed him to his former shape. He returned to his village where he told of his adventure and was ever after esteemed as a great warrior.

*Meearmeer Traditions, Museum of Anthropology, University of Michigan, 1938, pp. 72-73.

Wisconsin Waterfalls

Such myths, legends and stories as it has been possible to obtain from Indians and other sources about the many beautiful waterfalls in Wisconsin are interesting and deserve to be recorded for the use of students of Wisconsin Indian folklore and folk ways.

Big and Little Manitou Falls. These waterfalls are located in Pattison State Park 12 miles south of the City of Superior in Douglas County. "The Black River at this point, flowing northward to Lake Superior, breaks over the trap rock ledge in a series of two falls, the first or Little Manitou Falls, about 30 feet in height, the second, Big Manitou Falls, plunging into a mountain gorge with a sheer drop of 165 feet. This beautiful park was the gift to the State of Mr. Martin H. Pattison, a former member of The Wisconsin Archeological Society. This largest and most beautiful waterfall in Wisconsin is dedicated to the Great Spirit, Gitchee Manido, and was, according to the Chippewa Indians, one of his greatest creations. "Out of its thundering waters," writes Fred L. Holmes,* came the voices which held Indians in superstitious awe. No altar of Nature could have a more artful setting to inspire its visitors with veneration. Against such natural wonders the early missionaries among the Indians had to contend."

"Waters of the Black River, approaching the falls, seem to sense the compelling mystery of the fearful plunge and hurry faster as each step of the precipice is neared. On the crest of the brink the waters roll and toss, but momentarily are transformed into a white spray that turns more vaporous down the glide. The receiving basin seethes and foams like a boiling cauldron. The gorge below is very narrow for a short distance and the walls are twisted forms indicating volcanic origin."*

In this foaming cataract several spirits lived. Sometimes, say the Indians, one could hear their voices or their war songs above the roar of the Falls of the Great Spirit.

*Alluring Wisconsin.

Woe to those who in years past paid no heed to the warnings or commands of these spirit voices. The "Little People," puckwidjinees, have also been seen near this waterfall.

Little Manitou Falls. A mile of winding Black River separates Little Manitou from Big Manitou Falls. Interfalls Lake, a fine body of water surrounded with a forest of white and Norway pine, lies between them. Several fine rapids are in the stream below the lake and between its inlet and Little Manitou Falls. Big Manitou falls over the rocks in a very long sheet of white water, Little Manitou is separated into two sheets of tumbling water by a great rock surface between. The Little Manitou, like its sister falls, is also sacred to the Great Spirit. In its vicinity the Chippewa deity Nenibozho (Winneboujou) sometimes rested when on his hunting expeditions. Because of his custom of resting here, the two parts of this 35 foot fall are sometimes referred to as the "blankets of Nenibozho."

Copper Falls. This waterfall located in Copper Falls State Park is described and illustrated in a recent folder issued by the Wisconsin Conservation Commission. "Four miles from the city of Mellen in Ashland County is located an area containing one of the most remarkable series of cascades, waterfalls and gorge scenery in the Lake States Region. For years Copper Falls has been known as a recreational place.

The Bad River, rising on the divide between the Mississippi and St. Lawrence watersheds, flows north into Lake Superior. At the point where this stream breaks over the Kee-wee-newan trap ledge occurs this series of waterfalls. Here the river plunges into a most scenic gorge, only to be joined a short way down by the sheer plunge of waters from Tylers Fork, flowing into the Bad River from the east. The principal falls on the Bad River, because of the copper colored rocks which flank it, has long been known as Copper Falls; the spring fed falls and cascades on Tylers Fork are known as Brownstone Falls. The river has carved its way through the solid wall to form a last bit of rocky grandeur before it flows out into the more gently sloping plains below." Copper Falls is 40 feet and Brownstone Falls 30 feet

high. The waters of the Bad River are of a deep coppery color.

Copper Falls has been a resort of Indian people for at least several centuries. Indian arrow points and pieces of worked native copper are reported to have been found on camp sites in its vicinity. The Indians have a legend that the color of the stream and of both waterfalls is due to the blood of warriors who fell in an early conflict between the Dakota and the invading Chippewa. It does not explain how the stream could have retained its color for at least three hundred years. Here, according to another Indian belief, was one of the sources of the copper which Nenibozho (Winneboujou), the giant mythical blacksmith, used in his forging of implements for his red children.

A little story of Brownstone or Tyler Falls is that an Indian girl, Nessobagak (Clover), was seen by a windigo (giant). He wished to possess the maiden. One day he pursued her through the forest. She fled before him until she could travel no more. Seeking a hiding place she went behind the waters of this fall. There he could not smell her or reach her and she escaped. The fall was called by her name.

Amnicon Falls. "One of the most beautiful spots in Wisconsin is Amnicon Falls in James Bardon Park, fourteen miles south of Superior, where the Amnicon River spills a silvery cascade down the stairsteps it has carved in living stone" (Milwaukee Journal). The Amnicon, a narrow ribbon of white water at this place, follows a rather tortuous course over the pitted rock, then falling over a low rock wall to a lower level. Pine trees and a pine forest are here.

The name Amnicon is derived from the Chippewa word aminikan, meaning spawning ground. This stream was one of those up which Amik, the spirit beaver, tried to escape to avoid the culture hero, Nenibozho (Winneboujou). When prevented from ascending the Brule River Amik tried the Amnicon.

Fred L. Holmes has written of this waterfall, "The volume of water is small but the sight of the white mist of many hues above a channel of immutable rocks pleases the eye and stirs the imagination."

Davis Falls. This waterfall is in the Pike River near Amberg in Marinette County. It is a turbulent cascade with rock surroundings that are very rugged and picturesque. The Pike River (Kinoje) is a tributary of the Menominee River and flows in a southeasterly direction to reach that Wisconsin-Michigan boundary stream. West of Amberg it forks, these forks having sources in the northwestern corner of Marinette County.

The late Potawatomi chief, Simon Kahquados, furnished this legend about Davis Falls. An Ottawa Indian hunter once found himself on the banks of the Kinoje. He had wandered far in his hunting and the close of the day was approaching. He was very tired from his walking in the brush. He knew that he was a long way from his camp and he believed himself lost. He sat down on the rocks near the river bank. He had not rested long when he heard a voice speaking to him. It came from the waterfall. It was a friendly manido addressing him and giving him directions where to go to reach his home and friends. When he had rested he took the advice of this water-spirit and found a forest trail by means of which he returned safely to his home. The manido was Kinoje the Pike, a water deity.

Potato River Falls. This attractive waterfall is located at Gurney on the Potato River, in Iron County. This is a more or less fan-shaped or spreading fall, the water flowing over a terraced rock incline. In midsummer this scenic wonder is at its greatest beauty. The water is thin and veil-like and the rockwork setting makes the scene a very impressive one. A Chippewa Indian gave this little legend of Potato Falls. Nenibozho was hungry after a long tramp. He called upon the trout in the stream to provide him with food. They turned a deaf ear to him and would not respond. Nenibozho became angry. He wove a net of bark fibre which he weighted with stones and spread over these rocks in the hope that he might catch some of these inhospitable fish. But the wily trout pouring down the stream in large numbers soon tore his net to shreds. All escaped and the hero-god went hungry. The waterfall is the remnants of Nenibozho's seine.

Hardscrabble Falls. This attractive waterfall tumbles down a rocky incline in the wild and rugged hardscrabble area of Barron and Rusk Counties in northwestern Wisconsin. It is the least known of our falls. This region has been proposed for preservation as a state park. "Besides swift running streams and unusual rock formations, there are many acres of virgin maple forest, with an unspoiled floor covered with wild flowers and ferns." In past years Indian fairy folk or "Little Indians" have been seen by Chippewa Indians near this waterfall. It has been said that these dwarf aborigines were the first to discover and make use of the red pipestone found at various places in the Barron quartzite range and that from them the Chippewa people learned of the quarry locations. In some of these places Indian hunters have heard the noise made by their stone hammers when parties of these little folk were engaged in quarrying the stone for pipe and ornament making.

Rock Falls. Off Highway 141 (the route from Manitowoc to Green Bay) near Maribel in the northwestern corner of Manitowoc County are the Rock Falls of Devils River. These are low but beautiful falls, the water flowing in a cascade over terraces of limestone strata. Some of the rock has cracked into blocks. Pretty pools are below the cascade. The singing water, the stone terraces and the growth of birch and other trees on the river bank make this a Wisconsin beauty spot well worth visiting. Devils River, or Spirit River, the former Potawatomi residents of this region remember as the scene of some of the exploits of Wisākā. This fall he constructed and here he planned and dreamed of an undertaking that would benefit his Indian children. His singing is heard in the water to this day.

Waterfalls of the Wolf River

Bear Trap Falls. This interesting small waterfall is located a short distance north of Keshena on the West Branch of the Wolf River on the Menominee Indian Reservation. A description of this fall was written by Charles E. Brown after he visited this locality August 27, 1928. "At this pretty spot, now a tourist picnic ground, a clear spring fed

stream flows over a low wall of red granite rock which is six or seven feet high. The locality in the forest is very attractive. The stream at the falls is narrowed by the rock outcrop which extends out from the shore to a width of only about 25 feet. The water in tumbling over the rock wall outlines in white water the quite perfect form of a white bear having a length of about 12 feet. This image can be seen at all times of the day but shows best at dusk or in the early morning.

"Naturally there is an Indian legend to explain the presence of this likeness of bruin in the waterfall. According to the Menominee, a big bear in approaching this spot saw an Indian fishing in the stream below. Not wishing to be seen by him he entered an opening in the rock wall of the waterfall. After going into this opening for a short distance he was unable to proceed farther or to retreat and was imprisoned there. The Indian in going to the fall saw the form of the "spirit bear" outlined in the white water. The rock wall at the falls gives forth a hollow sound. This to the Indians appears to confirm the impression that there is a cave there. One old Indian informed us that if one wishes success in fishing in this stream it is well to at first make a tobacco offering to the spirit bear of Bear Trap Falls."

Rainbow Falls. Of the several interesting waterfalls along the course of the turbulent Wolf River on the Menominee Indian Reservation, Rainbow Falls is generally conceded to be the most beautiful. Phebe Jewell Nichols has given a brief description of this fall in a recent booklet. "Rainbow Falls is one of the Great Spirit's Talking Waters. It is about three miles south of the village of Neopit. To see to best advantage the famous scintillations, rainbow-like because of the rock formations under the falls and the peculiar light-and-shadow producing environment of dense evergreen forest, walk down the curving thickly treed shoreline as far as possible and look up and back to the magnificent waters, tossing their prismatic spray down into the foaming eddies, spreading out and flowing on around immense rocks, mossy logs, ancient rock-rooted trees with a sort of ageless potency and serenity, you will feel unmistakably in the presence of majesty. Perhaps you will sense the mystery which only the

forest knows—. You may think of how, before the white man came, Indians sought this waterfall, beat their resonant prayer drums, meditated, listened for the Voice, and went away the better for the soul-sinewing moments in this sanctuary."*

Big Eddy Falls. Mrs. Nichols has also given a good description of this Wolf River waterfall and of the Menominee Indian belief concerning it. This is quoted in part. "Huge granite rocks border the falls, lie in flat emergence at the edge of the shores and rise in the midst of the powerful water or jut out over it. You may walk out upon these rocks and stand in the very center of the wonder, and magic and music which is the charm of Big Eddy. Everywhere is the great voice of the falls, of a deep sonority, over-toned with the lyric delicacy of the splashing foam which fades away into the faint rippling of the eddies.

"In sharp contrast to the immense ageless boulders and the mighty vociferous waters is the wide and gentle greensward which stretches from the neighboring wooded slopes to the bank above the falls. Smooth and lawn-like it wears the expression of a specially 'prepared place.' The Indians will tell you about the greensward on moonlight nights. They will tell you that there the spirits of joyous children come to dance and play when the moon is high, that they scamper on the cool grass and flit out onto the rocks, dip their dainty feet into the spray, and laugh and sing. There are Indians who will tell you they have seen them. And many will tell you they have heard their tinkling voices."

Sullivan Falls. Near this Wolf River waterfall a Menominee Indian hunter one night saw "fireballs" floating about in the darkness. Regarding them as evil things he left the locality as quickly as he could. One followed him for some distance into the forest but did him no harm.

Smoky Falls. Mr. Holmes gives a brief description of this waterfall. "Smoky Falls is a little Niagara—a lovely place to stop for an hour or more. The green waters are tossed into a mist which the sun changes into rainbows."

*Tales From An Indian Lodge.

To this place, according to a Menominee Indian belief, the hero-god Mänäbus in old times often came to smoke his great pipe. From this legend the waterfall takes its name. Sometimes a flock of ducks would fly from the bowl of the pipe. An Indian who chanced to observe this one day put the pipestem in his own mouth but only troublesome mosquitoes emerged from the bowl. They were so voracious that they nearly caused his death before he escaped from them.

Keshena Falls. This low but attractive waterfall of the Wolf River is at the Keshena entrance to the Menominee Reservation. A monster black hairy snake once lived in the deep water of the river below this fall. One day an Indian girl went to get some water from the stream. When she dipped her bark bucket in the water she was seized by this water monster and carried away to his den. Her father learned of her kidnapping by this demon and went to an Indian shaman for help. This man provided him with a powerful medicine which enabled him to go beneath the water and rescue his daughter from the den where she was imprisoned. She was unhurt and her parents and relatives rejoiced at her safe delivery. This legend was told to Charles E. Brown years ago by the late Reginald Oshkosh, who then had a refreshment and souvenir booth near the falls.

The Indian village of Keshena and this waterfall take their name from Keshi′ ne (Josette), who was born about 1830 and succeeded Shu′ nien ("Silver") as chief of the Menominee. The name Keshi′ ne signifies "the swift-flying," and originated in a dream of his father, who, in a vision, thought he saw the air filled with eagles and hawks. These were representations of the Thunder phatry and were flying swiftly by.*

Another story of Keshena Falls was collected by Alanson Skinner and John V. Satterlee.

"Old Campau, when a boy, fasted to see what the gods had in store for him. He lived with his parents on a side hill opposite Keshena Falls (Kakap′ akato), and there he fasted for eight days. On the eighth night, the sacred under-

*14 Ann. Rept. Am. Bureau of Ethnology, pt. 1, p. 59.

neath monsters who live under the center of the falls appeared to him and their chief spoke to him, 'Look yonder and you will see your reward for fasting.'

"It seemed to the youth that he could see the whole earth lying clear before him and he bent his steps to the rock the monster indicated, walking over the ice. When he arrived he found the sacred kettle which looked as bright as a coal of fire, but the appearance of the kettle has changed since then. It is a bear kettle from the god beneath, which he feeds from when a sacrifice is made to the powers below.

"On the ninth day of the fast, the god told Campau, who was then very hungry, to go a short distance and there he would find what the gods had granted him. He obeyed, and at the spot he found and killed a large bear and made sacrifice and then called his companion and ate the flesh. The sacred kettle was hidden at first as it was too great and sacred to be shown about.

"When the faster was asleep, he heard the chief of the powers below singing to him and he received instructions concerning his duties toward the powers. He had to fill the kettle with whiskey to sacrifice to them. In the spring, when the maple sugar was first made, he had to fill it with sugar, for the underneath bears like sweets as much as those on earth. When the offerings were ready he had to call his friends and give a feast in honor of his guardians and at this feast he would sing:—

'All of the chiefs (of the powers below)
Have given me to know.'

"Spring sacrifices are still made in the kettle by descendants of the original owner."*

"In swamp-holes, lakes and rivers, under waterfalls, and in lonely hills may be found stray horned snakes, bears, panthers, and, in modern times, dogs, hogs and horses."‡

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*Anthrop. Papers, Am. Mus. of Nat. Hist., V. XIII, p. 486.

‡Material Culture of the Menomini, p. 53.

HISTORIC AMERICAN BUILDINGS SURVEY

Alexander C. Guth

The releasing of another group of initials in the daily press hardly causes a ripple amongst the rank and file of newspaper readers, but those of the more inquisitive turn of mind will find something here worth while investigating further. And so we find HOLC, AAA and HABS—rather an intriguing display of letters. With the former, we will not concern ourselves. But not so with HABS. These letters stand for Historic American Buildings Survey. It is a nation-wide project, sponsored by the Department of Interior at Washington. Perhaps right here a word from Secretary Ickes will help clarify matters a bit. Here is his statement:

"The Historic American Buildings Survey is an important step forward in the conservation of our national historic resources. The type of shelter devised by mankind in every age and climate is an expression of the life of the people. In the United States, the adobe hut, the cliff dwelling of the agricultural Indian, the tepee of the nomad, the log cabin of the pioneer, the cottage, the farmhouse in the country, the city dwelling, each expresses eloquently the culture and mode of life of the original tenant or owner.

"The churches and missions of the Franciscans and Jesuits of the South and West, the churches of the Russians in Alaska, the meeting houses of the Puritans in the East and Middle West, the colleges, hospitals, mills, warehouses, shops and other buildings of use in the community all belong to a chapter of the Nation's history. Unfortunately, a large part of our early American architecture has disappeared. It is inevitable that the majority of structures will at some time outlive their ultimate usefulness. And it admittedly is impracticable to preserve all buildings or sites associated with events of incontestable historic importance.

"It is possible, however, to record in a graphic manner and by photography, before it is too late, the exact ap-

pearance of these buildings and their surroundings. This is the purpose of the Historic American Buildings Survey.

"The buildings considered have been selected for measuring and photographing in the approximate order of their historic and architectural importance in their districts. The record is made as a form of insurance against loss of data through future destruction, and also as a contribution to the study of historic architecture."

And so we all lined up in mass formation behind President Roosevelt's pet idea of giving 1000 architects something to do. Modernists, secessionists, plagiarists, were all represented in this motley crowd and for once they all laid down their cudgels. All was peace and harmony.

When it was announced by the press that Uncle Samuel would head up a project for the measuring and recording of the old and historic structures of the country there was joy in the heart of many an architect. For years practically every architect had dreamt of the day when he might devote some of his "surplus time and energy" to the measuring up of an old structure to which he rather took a fancy. He was keen about making a set of measured drawings of it to place in his archives so that he might mull over them when so moved by the muses. But alas, and alack, it seemed this time would never come. But when Uncle Samuel said he was going to do this, everyone knew the project would go through with alacrity, and so it has. The work of measuring up and recording structures in the Historical American Buildings Survey has progressed now to the point of completion. It has indeed been a varied and worth-while experience, for the architects and draftsmen who participated in it. Many of these individuals never before made a measured drawing, obtained a profile of a moulding in the field, or did any investigating. These activities were new and strange to them. It is to be recorded that all of them received a lot of benefit out of the survey, profiting by the contact with old work and receiving much inspiration for their work in the future.

There was nothing mysterious or mythical about the work. The men were recruited from the unemployed ranks

of a profession in extreme need of employment. These architects and draftsmen were divided into groups or squads headed up by a leader who himself participated in the work of measuring and drawing. The assigned building was attacked most systematically. The entire exterior was accurately measured up including all details, profiles and everything else of interest. While this was going on, the interior was worked up in a similar manner. Ultimately, a complete set of drawings—one is almost compelled to say working plans—was made of the entire structure. So much so, that should a building now be destroyed, it could easily be reproduced from these drawings. No restoration was attempted. If, in a Greek Revival structure, a Mid-Victorian fireplace was later added, both were measured up as if they were better bed fellows than they are.

Many and varied were the experiences gained in the field. As a rule people were very courteous and helpful. They got into the spirit of the work splendidly. In many cases the tenants of the houses measured—put themselves out at length to dig up data and historical facts. Of course, it is recollected that now and then a door would be slammed in our faces, but this was completely forgotten when a dear old lady invited the squad to dinner. Many a bottle of wine was brought into play to help ease up a long cold morning. So it should be realized that the innermost man did not suffer in this survey.

Reminiscing further, the day is recalled when the local fire department was called out to set up its extension ladders so that the cupola of the village church might be more conveniently measured. The day is also remembered when the boys came out of the basement of an old inn with eyes popping out of their heads. They had found that the old structure was framed with black walnut timbers bearing the marks of the adze. And when the plaster tumbled down on the heads of a squad on another project and revealed the twigs or branches of trees interlaced and interwoven to form a base for the plaster there was real joy in the camp. It was a commonplace day if handmade nails, wood pegged construction, handmade mouldings, and other ancient attributes did not project themselves into the picture.

The discovery of a spring dance floor was an event. Its independent construction so the rest of the building would not "spring," bore much investigating and resulted in many drawings. This terpsichorean freak of another day was indeed a novelty.

Another rare innovation was a huge vault on which a house was built. Apparently the ground was shaped in the form of a semi-circular mound. With this as a form a stone vault was constructed. The earth was then excavated from beneath the vault. This resulted in a basement. On this the walls of the house in turn were erected. What a novelty!

While investigating a wood siding house, a peep was taken at the construction thereof. Here was a real discovery. It was found to be a solid brick house overcoated with siding. The brick burned on the site had proved to be too soft. It would not withstand the ravages of the elements and so, to keep the walls from crumbling or washing away, boarding was placed over the entire outside of the house.

It is recalled that in one locality a log house was located. This had a trap door in the floor which led to a tunnel. This tunnel was about 100 feet in length and widened out considerably at its ending. At this latter place was discovered, when the tunnel was first explored in the 90's, a group of 5 human skeletons in seated and reclining positions. Further investigation revealed the fact that the owner of this log house was a great abolitionist. He was part of that great underground railroad which harbored so many slaves in the north during the days of the rebellion. So it is surmised that these human skeletons were those of slaves who had been harbored and then completely forgotten in this underground cell.

One good minister had to be sold on the project. He was most wary and wholly unresponsive. A seemingly endless discussion took place. The president of his board of trustees even warned him to be wary of those smart young architects. It developed later that this minister was concerned because he believed that we (the architects) were withholding something from him. Possibly we had a book to sell or would solicit his constituency after he had con-

sented to the measuring of his church. It was a laughable matter.

In the city of Ripon is a representative old type structure which was included in this survey. It is the Republican School House which marks the birthplace of the political party of that name. It is a small type structure, one story in height and rather modest in its way. It is typical of the best traditions of the early colonial work found in the eastern seaboard states. This is a real heritage of the past and the people of Ripon are to be commended for preserving it.

The groups were encouraged to use their cameras and many a beautiful picture was procured which was eventually enlarged to the required 5x7" size.

Then, the gathering of the historical data presented another angle. Files were pored over in historical society headquarters, old citizens were interviewed and many a clue was run down which often proved to be based on mere hearsay.

Working with the organization was an advisory group. The members of this were appointed by the local chapter of the American Institute of Architects. Included were curators of historical societies and historians, as well as architects who had a special interest in this work. These individuals were of material assistance in guiding the policy of the survey.

The structures included in this survey were those which were erected prior to the Civil War period. What happened after that or during the darkest days of the American art and architecture was of little consequence. The bulk of the material was gathered from the waning days of the Colonial period, through the post Colonial and the Greek Revival periods. Structures of every type and kind were also included, such as mills, covered bridges, churches of wood, stone and brick, and, quite naturally, houses constructed of all types of materials.

It is of interest to record that all the material gathered in the survey has been or will be sent to the Congressional Library at Washington. Here it will be properly catalogued

and placed in such order that it may be available at all times to any inquisitive soul. Those interested, whether individuals or educational institutions, may procure at a nominal sum, copies of the photographs of the historical articles or prints from the drawings. Thus this great educational movement is made available to posterity.

ARCHEOLOGICAL NOTES

Meetings

April 18, 1938. President Buttles in the chair. The Auditing Committee presented its report. A resolution offered by Mr. Louis Pierron requesting the Milwaukee County Board of Supervisors to create an outdoor museum in the Upper Milwaukee River region was approved. Mr. Erwin Burg, Mrs. Mary Juneau, Milwaukee, and Mr. Harry Hancock, Jr., Shullsburg, were elected annual members of the Society. The program for the Central Section, American Anthropological Association, and Society For American Archaeology meeting was announced. Mrs. R. B. Hartman gave a talk on "The Life and Customs of the Navajo Women." She exhibited a number of blankets and rugs made by this tribe. At the close of the meeting exhibits were made by Paul Scholz, Charles G. Schoewe and Francis Kettewsky.

May 16, 1938. This meeting was held in the Trustee Room, Milwaukee Public Museum. Dr. L. S. Buttles, president. conducted the meeting. Mr. Walter Bubbert gave an interesting talk on "Marking Indian Trails in Milwaukee County." Mr. Frederic Heath and Mr. Louis Pierron assisted in the discussion of this valuable educational undertaking. Mr. W. C. McKern presented a report on the program of the recent joint meeting of the Central Section, and Society For American Archaeology.

At the Directors' meeting, held at the Aberdeen Hotel earlier in the evening, Mrs. Robert E. Friend, Milwaukee, and Rev. Peter Johnson, St. Francis, were elected members of the Society. Resolutions adopted by the city council of Lake Mills favoring the creation of a national park at Aztalan were read. These were approved and given to Dr. S. A. Barrett for his consideration. Secretary Brown announced that a WPA crew were engaged in repairing the Heim Effigy Mound located near Pheasant Branch at Madison. During the summer this work crew will also repair other mounds located in Vilas, Hudson, Elmside and Olbricht city parks at Madison. Members were asked to assist in the archeological surveys and researches to be conducted during the summer months.

The annual Joint Meeting of The Wisconsin Academy of Sciences, Arts and Letters, The Wisconsin Archeological Society, and the Wisconsin Museums conference was held at Ripon College, Ripon, on Friday and Saturday, April 8th and 9th. The archeologists, historians and museists presented their papers in one program. Those participating were W. E. Hazeltine, Geo. L. Pasco, S. M. Pedrick, Ripon; Nile G. Behncke, R. N. Buckstaff, A. P. Kannenberg and Geo. E. Overton, Oshkosh; Dorothy M. Brown, C. E. Brown and A. O. Barton, Madison; Zida C. Ivey, Fort Atkinson; W. E. Dickenson, Kenosha; Albert H. Griffith, Fisk; Gregg Montgomery, Waunakee, and John G. Gregory, Alexander C. Guth and Robert B. Hartman, Milwaukee. All furnished very interesting papers. Secretary Charles E. Brown presided at the Archeological-Museum Section meetings. The Academy meeting was held in another hall. Both meetings were well attended. The annual dinner of the Joint Meeting was held at the College dining room on Friday evening. On Friday afternoon a reception was tendered the members of the societies in the Faculty Club Room, Lane Library.

The Central Section, American Anthropological Association and The Society For American Archeology held a joint meeting at the Mil-

waukee Public Museum on Friday and Saturday, May 13th and 14th. The Wisconsin Archeological Society and the Museum staff acted as hosts to the visiting anthropologists. Forty very interesting papers were presented at the morning and afternoon meetings. Members of The Wisconsin Archeological Society who presented papers were Earl H. Bell, Charles R. Keyes, Charles E. Brown, and W. C. McKern. Dr. S. A. Barrett gave an illustrated lecture on Friday evening on "Maya Ruins and Restoration Work Conducted by the Carnegie Institution of Washington." Dr. A. L. Kroeber, of the University of California, was the speaker at the banquet held at Hotel Schroeder. Many members of The Wisconsin Archeological Society attended the meetings.

Notes

The Wisconsin Archeological Society is repairing the Heim effigy mound and improving the land in the surrounding small park located on the Madison-Middleton road near Pheasant Branch. If possible, a tablet will be erected at this mound in the late summer or autumn.

The County Board of Supervisors of Jefferson County has approved the resolution of the Lake Mills city council favoring the establishment of a Federal Park at Aztalan. Mr. Victor S. Taylor, city clerk of Lake Mills, deserves credit for reviving this important project, also urged by The Wisconsin Archeological Society, to purchase this land and restore this great prehistoric walled city.

The Wisconsin Archeological Society has adopted a resolution presented by Mr. Louis Pierron asking the Milwaukee County Board of Supervisors to create an "outdoor museum" in the Upper Milwaukee River Region north of the City of Milwaukee. This would include the Teller Mound Group, a mound, planting ground and site in Kletzsch Park and other Indian landmarks in that vicinity.

The purchase of a farm on the north shore of Jordan Lake, Adams County, by the Kraft-Phenix Cheese Corporation for a recreation ground for its Wisconsin and Illinois employees will, we trust, be the means of preserving a group of a bird effigy and other mounds located there.

Members of The Wisconsin Archeological Society have been asked to assist in a preliminary archeological survey of the region to be included in the projected Kettle Moraine State Park. The Society will be grateful to those of its Milwaukee, Sheboygan, Waukesha, Fond du Lac, Manitowoc and other members if they will visit this region as often as possible during the summer and gather all possible information concerning its mounds, sites, burial places, and other archeological features. Local collections should be studied. Information is particularly desired from Washington, Waukesha, Sheboygan and Fond du Lac counties. Copies of field notes should be sent to Secretary Brown for record and future report.

Publications

A series of finely illustrated folders, descriptive of the scenic beauties and historic landmarks in the various state parks, are available to Wisconsin citizens and tourist visitors through the Wisconsin Conservation Commission at Madison. It is worthy of note that groups of Indian mounds are preserved in Devils Lake, Wyalusing, Merrick, Perrot and Nelson Dewey Homestead state parks. Archeologists visiting these parks should make a point of seeing these mounds.

August Derleth, of Sauk City, a member of The Wisconsin Archeological Society, has added greatly to his fame as a writer by the publication of a new historical novel bearing the title "Wind over Wisconsin," and printed by Charles Scribner's Sons. This book, the theme of which is the Black Hawk war of 1832, has received high praise from literary critics. "For a young man—he was born in 1909—Mr. Derleth has written a good deal. Poetry and fiction flow easily from his facile typewriter, and so do historical novels, a field that he cultivates in the spirit of Cooper and Scott. Not for him is the realism and surrealism of a hard-boiled age; he sees the Wisconsin of bygone days with the eyes of romance." His story of this conflict is "dressed in the soft, sentimental coloring of prose poetry." His book "will stand as a monument to Wisconsin by Wisconsin's young and prolific writer."

The Wisconsin Folklore Society has sponsored the publication of a booklet, "Flower Lore and Legends," for the interest and use of the flower lover. In it are recorded the interesting myths, legends and stories, etc., of many of our common garden flowers. Many interesting facts and fancies about garden flowers, now almost forgotten, are recorded in this attractive booklet. Cost 50 cents. Copies may be obtained through C. E. Brown, 2011 Chadbourne Avenue, Madison.

A book, "Prehistoric Antiquities of Indiana," written by Eli Lilly, president of the Indiana Historical Society, has been published by that society. "It is devoted to a description of the more notable earthworks, implements and ceremonial objects left in Indiana by our predecessors, together with some information as to their origin and antiquity, and the prehistory of Indiana." This book is illustrated with numerous full page plates of mounds and other earthworks and implements, ornaments and pottery. A bibliography of Indiana archaeology at the end of the book is most useful. The opening chapter on the origin and antiquity of the American Indian is especially well written and interesting. This book is a fine contribution to Indiana archaeology. We congratulate its author on its production.

The first issue of the Bulletin of the Archaeological Society of Illinois has appeared. It is an excellent publication of 32 pages, with two illustrations. Interesting papers in this first issue are by Dr. John B. Ruyle, Byron W. Knoblock, George Collins, C. W. Hudelson, Charles Harris, Fay-Cooper Cole, Donald E. Wray, Irwin Peithman and B. W. Stephens. Dr. Ruyle, Champaign, is the president, Henry B. Wheaton, Clinton, the editor, and Donald E. Wray, Peoria, the secretary of The Illinois State Archaeological Society.

The Missouri Archaeologist, April, 1938, issue, contains an illustrated paper on "The Kirksville Site" written by Charles Fairbanks and another on "Pottery Types from Pulaski County" by Franklin Fenenga. This bulletin is published at Columbia, Missouri. J. Brewton Berry, Columbia, Missouri, is the editor.

The June issue of The Oklahoma Prehistorian contains an article, "The Grand River Survey," written by Charles W. Grimes, the annual report of the Oklahoma State Archaeological Society, and archaeological notes of interest to members of the society. Dorothy Field Morgan, Tulsa, is the secretary of the Oklahoma Society.

The June issue of Southwestern Lore, the bulletin of the Colorado Archaeological Society, Gunnison, Colorado, contains articles on "Basket Maker and Pueblo Sandals," by Gordon C. Baldwin; "The Southwestern Affiliations of Tarahumara Culture," by Robert M. Zingg; "The Nation That Vanished," by Pearle R. Casey, and "The Gunnison Collection—VII," by C. T. Hurst.

The May and June issues of Museum Service, published by the Rochester Museum of Arts and Sciences, Rochester, New York, are both very interesting numbers, well illustrated.

The Wisconsin Archeologist

Vol. 19 | September, 1938 NEW SERIES | No. 1

Painted Pottery

Kettle Moraine State Forest

Legends of Wisconsin Rocks

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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MILWAUKEE

Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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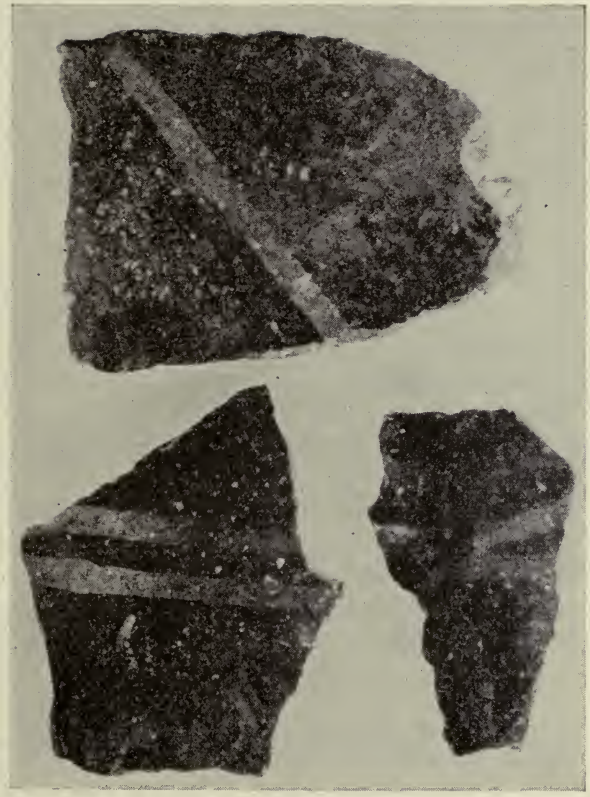

PAINTED POTSHERDS
WINNEBAGO CULTURE

"Milwaukee Public Museum Photo"

The Wisconsin Archeologist

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PAINTED POTTERY OF THE WINNEBAGO CULTURE

Ralph N. Buckstaff

A large amount of pottery was uncovered in the course of excavating mounds, by A. P. Kannenberg, Gerald C. Stowe, Harold Bullock, and myself, all members of the Oshkosh Public Museum staff. These excavations were made on the west shore of Lake Winneconne, Winnebago County, Wisconsin, one mile north of the Village of Winneconne. This material was taken from mounds number 5, 6. These pieces, when found, were covered with dirt. Upon our return from the field all specimens were sorted and washed. During this process one piece was discovered to be painted. We now kept a sharp lookout for more of this material, with the result that fragments of many different pots were identified.

The descriptions of these specimens are as follows:

Two of the fragments have the same ground color, chocolate. Black paint of some kind has been applied to the outer surface. The decorations consist of lines of the natural colored pottery without paint of any kind having been applied. Fragment 8/2111 shows a single strip whose width is 4 mm. Specimen No. 3/2111 has two parallel lines averaging 4 mm. in width, the dark space between being a little wider; the total breadth of the entire decoration being 13 mm. The design consists of two light stripes on a black surface. The color of the interior specimen 3/2111 is different from number 8/2111, being somewhat more grey.

KETTLE MORAINE STATE FOREST

Louise N. Waters

Development of a vast new wildwood recreational area 85 miles long is now under way in southeastern Wisconsin, to be known as the Kettle Moraine state forest. It will stretch like a giant serpentine from northern Sheboygan county through portions of Fond du Lac, Washington, Waukesha, and Jefferson counties, and will end in northwestern Walworth county. At the nearest point it will pass within 20 miles of Milwaukee.

This new outdoor playground will include practically all of the chain of picturesque hills and watered valleys known to geologists as the Wisconsin terminal moraine—the giant pilings of an age-gone glacier.

Nucleus of this recreational region is the present Kettle Moraine state forest, 800 acres of tree-crested hills some 15 miles southeast of Fond du Lac. Acquisition and development of this vast area—stretching a distance equal to that between Chicago and Milwaukee, or between New York and Philadelphia—is made possible by the Wisconsin legislature's authorizing the expenditure by the Wisconsin Conservation Department of $75,000 annually to acquire the necessary lands.

Immediate development plans call for the purchase of some 5,000 acres at both the north and south ends of the hill-chain, and the acquisition of interlying lands yearly until the entire strip for 85 miles becomes one continuous forest park, with hiking trails, bridle paths, campgrounds, picnic-grounds, with more than twenty lakes and many streams—headwaters of many eastern Wisconsin rivers—for fishing, swimming, and boating, and facilities for winter sports.

The area will be large enough to accommodate thousands of visitors, and yet will allow room enough for lovers of nature and solitude to enjoy many spots far from highways and crowds.

To increase further the facilities for outdoor recreation in eastern Wisconsin, the Wisconsin Conservation Department has announced plans for a series of shore developments on Lake Michigan.

It is planned to enlarge greatly the extent of Terry Andrae state park, a lakeside sand-dune and forest area of 92 acres to the south of Sheboygan, one of the most popular public parks in the state. And to complete the developments for eastern Wisconsin there are projected two more state forest parks on Lake Michigan, one south of Kenosha, one extending from Racine almost to South Milwaukee. (Wisconsin Motor News, May, 1938.)

All members of The Wisconsin Archeological Society have been requested to visit this proposed extensive state forest park region as frequently as possible during the summer and autumn months and to assist the State Society in gathering all possible information concerning its Indian prehistory and history. Members located in the cities of Two Rivers, Manitowoc, Sheboygan, Fond du Lac, Milwaukee, Waukesha, Oconomowoc, Whitewater, Watertown, West Bend, and Hartford are particularly requested to lend their aid in locating within this region such archeological features as village and camp sites, planting grounds, former sugar camps, burial places, mounds, fords and trails. Local collectors should be visited and a record of their collections made. Old settlers should be interviewed concerning the recent Indian history of the region. Copies of all field notes, maps and photographs should be filed with Secretary Charles E. Brown, at Madison. Full credit will be given in future reports and articles to all members and correspondents of the society who participate in these explorations and researches.

The Kettle Moraine Region, from Fond du Lac and Sheboygan counties southward to Walworth county, is one of fine forests, streams, lakes, tamarack swamps, marshes, wooded hills, peaks, ranges and kettles. A number of important rivers have their headwaters there. The Wisconsin Archeological Society, through its past surveys and investigations, already possesses a considerable body of information concerning this region. It desires to be in a position

to assist the state with all possible archeological and historical information. All members have therefore been urged to assist in this important quest. Secretary Brown has himself made a number of visits to the Kettle Moraine country during the summer.

LEGENDS OF WISCONSIN ROCKS

Dorothy Moulding Brown.

"A long time ago there were no stones on the earth. The mountains, hills and valleys were not rough and it was easy to walk on the ground swiftly. There were no small trees at that time. All the bushes and trees were tall and straight and were at equal distances apart, so that man could travel through without having to make a path for himself.

"There was a large buffalo who roamed over this land. He had power to change everything into different forms. He got his power from the water. This power would be his as long as he drank from the water at a certain place. There was a large mountain over which the buffalo used to roam. The buffalo liked this mountain, so one day he asked it if it would like to be something else besides a mountain. The mountain said it would like to be turned into something that no one would want to climb over. The buffalo said, 'I will change you into a hard mountain which I will call a stone. You will be so hard that no one will want to break you, and your sides will be so smooth that no one will want to climb you.' "

So the mountain was changed into a large stone. The buffalo told the stone that it could change itself into anything so long as it remained unbroken.

In this part of the land there were no men, only buffaloes lived there. Men lived on the other side of the mountain who were cruel. One day the buffalo thought that he would like to go on the other side of the mountain and see man. He wanted to make friends with him so that he would not kill buffaloes. There in a wigwam he found an old woman and her grandson. He became very friendly with them. When he left he took them with him to the land of the buffaloes. The boy wanted to be a swift runner, and the buffaloes soon taught him to run so swiftly that no one could keep up with him. The old woman was changed into wind, so she could follow her grandson wherever he went. The boy stayed

with the buffaloes until he grew to be a man. Then he was permitted to return to his own people. Here he became the leader of the hunters of the tribe.

One day the chief told him to go and hunt buffaloes. The hunters had never succeeded in killing any of these animals. He was promised that if he succeeded in killing any of them that he would be adopted as the chief's son, and become chief in his place when he died. So he went on the hunt and soon left his hunting party far behind. He climbed the mountain and pursued the buffaloes. They ran, but he kept up with them and killed many of them.

When the great buffalo saw what the hunter and his followers had done he became very angry. He went to the stone and asked him to punish the killers. The stone said: "I will ask the trees to entangle themselves so that it will be difficult for man to travel through them. Then I will break myself into many pieces and scatter myself all over the land so that the swift runner and his followers can not run over me without hurting their feet."

So the stone broke itself into many pieces and scattered itself all over the land, so that when the swift runner and his followers tried to run over the mountain the stones cut their feet and the bushes scratched and bruised their bodies. This is the Indian's story of why there are so many stones and rocks all over the earth.

In the mythology of the Chippewa Indians of Wisconsin the origin of rocks is thus accounted for. Nenibozho was the eldest of four brothers born of an earth mother—the second of these being Chipiapoos, a gentle and beloved spirit, the third Wabesho, and the fourth the villain, Chakekenapok. All possessed great magic powers. Chakekenapok, on being born, caused the death of his mother. Because of this bloody deed, Nenibozho pursued his brother, and fighting him all over the world, finally overcame him. The widely scattered parts of his body are the great rocks and masses of flint which are found wherever these brothers fought.

The Menomini have a myth of the first rock. The daughter of Nokomes, the Earth, is the mother of the hero-god Mănăbŭsh, who is also the Fire. Flint (Fire) grew up out of Nokomes, and was alone. Flint made a bowl and dipped it into the earth; slowly the bowlful of earth became blood.

The blood became Wabus, the Rabbit. The Rabbit grew into human form, and in time became man, and thus was Mänäbŭsh formed.

Mänäbŭsh had enemies, the anamaqkiu, who dwelt beneath the earth. To combat them he shaped a piece of flint into an axe. While he was sharpening it on a rock, the rock made peculiar sounds,—Kē kä, kē kä, kē kä, kē kä, goss, goss, goss, goss. He understood that this signified that he was alone in the world, he had neither a father, mother, brother, nor sister. This is what the flint said to him while he was rubbing it on the rock.

Indian Head Rocks

Throughout Wisconsin are many interesting and fantastic rocks and rock formations which owe their form to glacial action, to erosion by wind, water and weather, to decomposition and other natural causes. The fantastic, curious and mysterious character of these rock landmarks impressed the Indian. In the course of centuries myths, legends, and stories became connected with many of them.

Among these are a small number of sculptured rocks which resemble the head of an Indian. Of these the most widely known is the so-called "Old Man of the Dalles," which is located in Interstate Park, and from an eminence overlooks the Dalles of the St. Croix River. A Chippewa Indian legend concerning this giant stone face explains that it is the head of the Great Spirit Gitche Manido. He is supposed to be guarding the welfare of his Chippewa children by keeping a watchful eye on their hereditary enemies, the Dakota or Sioux in Minnesota. Three-fourths of a century ago war parties of the latter were still occasionally crossing the St. Croix to attack Chippewa camps in Wisconsin.

An Indian Head rock similarly overlooks the Yahara River from the U. S. Soldiers' Hospital grounds on the north shore of Lake Mendota, at Madison. This head of Wakanda, the local Winnebago believed, was engaged in protecting the former villages from the attacks of war parties of their hated enemies, the Illinois. Another Indian Head rock pro-

jects from a high rocky bluff south of the Twin Bluffs, located west of New Lisbon on the highway running from this town to Tomah, and a fourth is in Door County. This also is believed to represent an Indian deity.

On the west bluff of Devil's Lake, near Baraboo, are the Great Stone Face, and near it the Turk's Head. Devil's Lake, called Ta-wah-cun-chuk-dah (Sacred Lake) by the Winnebago Indians, was to them a water of mystery, the abode of water demons, wa-kja-kee-ra. All of its fantastic rocks—now named Balanced Rock, Cleopatra's Needle, Elephant Rock, and Devil's Doorway—are associated with the former worship of these malevolent water spirits.

The Wisconsin Dells

Among the scenic wonders of the famous Dells of the Wisconsin River at Wisconsin Dells are many attractive rocks and rock formations which the former Winnebago inhabitants of this region knew well, and concerning at least some they had beliefs and superstitions. Among these, Stand Rock at the head of the upper Dells is of particular interest. An Indian tale of this landmark tells that here a young Indian once undertook to prove his love for a maiden by leaping across the chasm between the bluff edge and the Rock. His leap was good, he cleared the chasm, but leaping too hard, he fell and slid over its surface and over its edge, and was crushed on the rocks below. His loved one and friends buried the unfortunate lover.

Harry E. Cole recorded the legend that "there was a superstitious belief among the youthful Indians that good luck would follow the newly married if they spent their honeymoon in the secluded cavern known as Squaw's Bed Chamber, just west of Stand Rock."*

High Rock, Chimney Rock, Twin Sister Rocks, Sturgeon Rock, Frog's Head, Rattlesnake Rock, Giant's Shield, Alligator's Head, Steamboat Rock, Toadstool, and Hornet's Nest are among the many interesting rock sculptures of the Wisconsin Dells. A stone face, Black Hawk's Head, commemorates the flight of the Sauk Indian patriot leader, Black

* Baraboo, Dells, and Devil's Lake Region.

Hawk, to this region in 1832, after the disastrous defeat of his band of warriors at the Battle of Bad Axe on the banks of the Mississippi.

Indian Council Rocks

A large grey granite rock known as the Council Rock formerly stood near Wyocena in what is now the center of County Trunk C, the highway leading from Madison to Wyocena and Portage. It was about 7 feet high and from 12 to 15 feet square. Its top showed evidence of its use as a hearth for Indian fires. Its destruction was begun in the 70's by road builders blasting parts of it away. About this stone monument the Winnebago Indians of present Columbia County are said to have met in former years in occasional council. It became more or less of an Indian shrine, the Indians contending that it was placed here by Earthmaker for their use. Several trails centered at this rock, which was in an oak forest. In 1861, a meeting of settlers of the surrounding region was held here to encourage enlistment of men in the Union Army. At Tomah another Indian council rock is preserved.

Natural Bridges

Near Leland, in Sauk County, is the largest of three natural bridges in Wisconsin. "The bridge is an arch with a 35 foot span. It is 25 to 35 feet high. It is of sandstone, its form due to weathering, the removal of grains of sand by the wind and blocks of sandstone by gravity. Below the arch of the bridge is a cave 7½ feet high and 25 feet long."* An Indian legend of this bridge thus explains its origin. A hunter became very fond of We-pah-ma-ke-le, the Rainbow. He marveled at the beauteous colors of its raiment, and he wished it to be always near his humble wigwam. It came and went. One day, by a ruse, he succeeded in fastening it down to earth where its ends touched the ground. To his great grief he found the next morning that the bright spirit had released itself and gone. Only a colorless stone arch remained where it had been.

* Physical Geography of Wisconsin.

At Rockbridge, in Richland County, is another natural bridge. "The arch spans a stream which has cut under a rock bridge. The bridge is of sandstone and its form is due to weathering. The arch is 10 to 12 feet high, with a span of 15 to 20 feet."* The same story has been told of this bridge with the variation that the rainbow spirit in appreciation of the hunter's adoration bore him away with her to the sky world. The stone arch is a commemorative monument of his love.

Near Mt. Vernon, in Dane County, standing near the rock tower known as the Devil's Chimney, is a small natural bridge. It has a span of 8 feet, and its arch is only 6 feet high. According to a former old settler the Winnebago Indians of the Sugar River region regarded both of these natural wonders in the forest with superstitious dread. The sandstone rock was used in smoothing arrowshafts and other wooden implements which they made.

Other Rock Monuments

Near Readstown, in the Kickapoo Valley, stands Five Column Rock, one of the natural wonders of the Driftless Area in southwestern Wisconsin. It resembles a huge table and consists of a thick limestone cap rock which is supported by five sandstone columns, all but one of which are cone shaped in form. Some Winnebago Indians have said this rock is the table or bed of Wakanda, the Earthmaker, others ascribe its origin to a certain Indian giant who formerly lived in this fertile valley. He erected it to show his superhuman strength. Monument Rock, near Viroqua in the same valley, was thought to be a giant transformed to stone by the Great Spirit. This rugged monument is 35 to 40 feet high. It is nearly twice as wide at its top as at its base.

Spirit Stones

In a paper, Wisconsin Spirit Stones, published in The Wisconsin Archeologist in 1908, Mr. Charles E. Brown described some of the principal Indian spirit stones or manitou

* Physical Geography of Wisconsin.

rocks located at different places in the state by the side of Indian trails or in the vicinity of present or former aboriginal sites. All were native shrines and interesting myths and legends are connected with all of them. Among these were the so named Pipe of the Manitou, located at the head of Lake Chetac, in Sawyer County; the War Stone or Wheel of War, on an island in the same lake; the Rain Stone standing on the edge of the Lac Court Oreille Chippewa Reservation; the Medicine Rock on the Lac du Flambeau Reservation, and the Spirit Rock on the old Military Road on the Menomini Reservation. In 1921, he published another paper describing additional spirit rocks, among which were the Potawatomi Spirit Stone located at a place called Big Stone, on a road leading from Wabeno to Soperton in Forest County, and the Winnebago Corn Mill, formerly located on Black Wolf Point on the Lake Winnebago shore in Winnebago County.* The two stones, The Pipe of the Manitou and the Potawatomi Stone, are now both preserved in the State Historical Museum at Madison.

A spirit stone bearing a resemblance to a large animal and which is in the possession of John Mike, a Winnebago Indian residing near Hatfield, north of Black River Falls, is also described in The Wisconsin Archeologist, "My stone animal was kept by my great grandfathers. My grandfather kept it, beginning in 1809, until his death. The animal is helpful to the members of our families. We ask it for strength and power and wild game. He replies by giving us these and power. He gives us these through his spirit." Tobacco offerings were made to this effigy.*

A Chippewa manitou rock from the shores of Chequamegon Bay, Lake Superior, and now preserved in the museum of Northland College at Ashland, was described by Lucy R. Hawkins in the same publication in 1927.* Publius V. Lawson gave an account of other Indian rocks in his monograph, The Winnebago Tribe.* In her booklet, Tales from an Indian Lodge, Phebe Jewell Nichols tells the story of the now disintegrating Menomini spirit rock.

The Indian rocks and rock shrines of Wisconsin are deserving of greater public interest and attention than they are now receiving.

* See The Wisconsin Archeologist, V. 7, No. 4; V. 20, No. 3; V. 2, No. 3, N. S.; V. 6, No. 3, N. S., and V. 6, No. 3.

SASKATCHEWAN DUST-BOWL ARTIFACTS

Charles E. Brown

A letter received from D. J. McKillop, of Regina, Saskatchewan, contains some interesting information concerning archeological conditions in the new "dust-bowl" in the province of Saskatchewan in western Canada. In this region recent continued wind erosion has excavated and laid bare numbers of old Indian village sites and stone workshops. Here on these broad plains the buffalo grass was once at its best, affording grazing for large herds of buffalo. Here were grain fields of vast extent which once yielded a 285 million bushel wheat crop. Here was the "bread basket" of all Canada.

Since 1932, when blowing from the west these "black blizzards" began, the grain crop yield has diminished each year, until in 1937 it had been reduced to only fifteen million bushels. The top of the once fertile soil was blown away, exposing the debris of numerous former Indian village sites. At this time 500,000 people, or half the people of the province, are receiving government relief. Only six inches of rain have fallen this year.

In this vast territory, bigger than Germany, Mr. McKillop, in the course of his archeological collecting, has sought out every productive site within 500 miles of his home, searching the Indian terrain and also purchasing specimens from the farmers. He says, "If one can forget the misery among the farmers and hie oneself to a blown-out field, one may see as high as the sites of 75 former camp fires exposed—with the fire-reddened rocks of tepee hearths, charcoal and burned earth, the buffalo bones and bone fragments, the places where arrow and knife manufacture was carried on, and specimens of the finished and unfinished and rejected tools of the Indian lying about and twinkling in the clean sand."

From such localities as these Mr. McKillop has collected "Seventy tin Winchester cigarette boxes full of extra select arrows, spears, scrapers, drills, knives and celts, thirty boxes

of rougher and less perfect specimens, and several packing cases full of flaked and pecked stone tools, such as axes, hatchets, hammers, etc. In this collection are 4,000 perfect arrow and spearpoints, 5000 less perfect specimens, and 3500 scrapers, probably the largest collection of these to be seen anywhere."

"The Canadian Government is fast sealing up these seared fields under rehabilitation efforts, and is being aided by natural sealing by the Russian thistle, so that the relic fields are nearing exhaustion. My collection will be the most comprehensive one to be seen anywhere in this region."

"The most interesting feature of these Saskatchewan artifacts is the fine quality of the flint in use by the ancient arrowmakers, the glacial boulder flint producing all the colors of the rainbow, the material having come originally from the Canadian Mineral Shield. With a box of these flint artifacts before one, one may revel in the color and luster of the material and the artistic excellence of the specimens."

"The Canadian Mineral Shield in northern Manitoba in the process of cooling and pouring its miasmic colored oxides into fissures and dykes, and then pressured by millions of tons weight-cooled, faulted, and finally was sheared off by a glacier a mile thick. The top of the mineral field was carried and pushed into southwestern Saskatchewan and a little way into Montana. When the ice sheet paused and melted glacial streams formed and were bedded down with boulders. A proportion of these boulders are flint-covered with hard scoria secreting within the loveliest grain and color."

"The next scene in the drama is the arrival of the Spaniards in America—the liberation of their horses and the spread of wild horses throughout the West. The Sioux learned to ride and came up into the treeless North following the buffalo herds. The women learned to select the flint boulders and the braves made arrows on the sandy promontories near water courses. They liked the color and quality of the flint and delighted in the making of artistic missles and tools from the rainbow."

The disturbance since 1932 of the Saskatchewan plains by the "black blizzards" has brought to light these abundant records of their manner of life and their craftsmanship.

AN ORNAMENTED COPPER KNIFE

Mr. Byron L. Knoblock, the well known La Grange, Illinois, archeologist, recently brought to the Milwaukee Public Museum for examination and photographing a large native copper knife. This fine specimen measures 12⅛ inches in length and weighs 8 ounces. The blade is 7⅛ inches long, $1\frac{13}{16}$ inches wide at its base, and the handle 5 inches long and 1 inch wide where it unites with the blade. The handle tapers to its end where there is a flattened knob. The back of the knife is nearly straight from its rounded point to near the end of the handle.

The blade of this knife is ornamented near its base with four small rectangular punch marks arranged in pairs. The nearest pair is within about 1½ inches from the base of the blade. The second pair is about ⅞ of an inch beyond the first pair. Knives ornamented with punch marks are rare, only a few having been found.

This copper knife belongs to the form classed as handled knives. This handle could be wound with cloth or fur or some other wrapping. Most other knives are provided with a pointed or other tang for insertion into a wooden or bone handle.

The Knoblock specimen was found near Woodworth Lake, Mecosta County, Michigan. Its owner is preparing to publish a book on "Banner Stones of North America," which will be illustrated with over one hundred plates of the banner stones in many public and private collections.

TOTEM POLES AND TOTEMISM

Robert B. Hartman

To anyone visiting the Milwaukee Public Museum a glance at the magnificent totem pole outside the front entrance and the shorter pole in the building must certainly arouse an interest and desire to know more about the Indian people and the methods used in the manufacture of these monuments.

The Northwest Coast Indians made their living primarily from the sea. It happens that travel by land in this region is practically impossible because of the high mountains which as a rule come right down to the water's edge. On the west side of these mountains an abundance of rainfall is received, and this, together with the favorable climatic conditions, has created an ideal condition for the growth of vegetation. Consequently this region is covered with immense forests of evergreens. The straight shafts of the cedars rise from two hundred to three hundred feet in height and make everything else in the forest seem small in comparison. The Indians were inspired by these lords of the forest, and over a period of time developed a distinctive art, that of turning these giants into totem poles. The poles are carved and painted with symbolical figures, and are generally placed in front of their houses. They represent heraldic shields, family escutcheons, and a true geneological record. To the average person they appear grotesque because they humanize animal forms. The Indian believed that through sympathetic magic the animal gave to man such traits as strength, courage, and cunning, which the animal possessed, and in this manner the poles were used to illustrate that psychology.

These Indians, having an abundance of time on their hands, became very proficient in wood carving and the handling of wood products. In olden times, before contact with the White man, from whom they received metal wood working tools, they used wood, bone, slate, and horn instruments for carving. Cedar wood is soft, straight, and fine

grained, and together with the wood obtained from large alders made a fine medium for carving purposes. The art takes the form of painting and carving in the round and in relief.

The totem poles were built to suggest a combination of ideas. Animals were selected as symbolical mediums for this purpose. Therefore, having this in mind as a key, the poles may be generally interpreted. As a rule whenever an animal is represented, one will find erect ears placed above the eyes on an otherwise human face. Birds are indicated by beaks and fish by gills or fins. The raven, eagle, and hawk may be distinguished by the shape of the beak; straight for the raven, curved for the eagle, and curved until the tip touches the mouth or chin for the hawk. The beaver is represented in full by large incisor teeth, a stick held in the mouth by the fore paws, and a flat scaly tail. A large mouth full of teeth, a protruding tongue, and large paws represent the grizzly bear. The killer whale is symbolized by a dorsal fin and a blow hole. A vaulted forehead upon which three crests are cut, signifies the shark. The sculpin has, in addition to gills, two spines over its mouth. Among the supernatural beings represented one sees a circular face resembling a hawk indicating the moon, a bird bearing off a whale, a mythical thunderbird, and a water monster in a number of different forms similar to the bear or beaver.

The main crest of the family generally is placed at the top of the pole. There may be two, three, or four of the man and wife and these may also occupy the bottom and middle of the pole. These are joined and the remaining space is filled up by stock objects such as frogs. When animals are desired to represent the family ancestors they are shown with human faces and are distinguished with difficulty.

All of the various tribes erected monuments near the burial place of the more influential members of the tribe. A wooden carving representing the principal crest of the family was usually used. Recently stone worked monuments have more or less taken the place of the wooden ones.

Totemism is said to have arisen from nature worship and ancestor worship. The Indians first named themselves after natural objects, and then confused the objects with their

ancestor of the same name, reverenced them as they already reverenced their ancestor. Other authorities take exception to this theory and find an explanation in the primitive belief in human descent from beasts, birds, and even from inanimate objects. Still another authority indicates that totemism goes far back into the dawn of history. Instances of its practice have been found all over the world. It is man's most primitive religion and his earliest form of large-scale social organization. The religion was a fundamental one and closely woven into the everyday life of the people. It had its unwritten but inviolable taboos. Therefore, the church and the state were united. The fundamental principle of the totemic system was embodied in the law that no man could take a partner in marriage from any of the totems or sub-totems of his own even though the woman was no blood relation and even a total stranger. Most of the tribes on the Coast were divided into two general groups or totems, the Raven and the Wolf (in some localities the Eagle and the Bear). Both of these totems were divided into sub-totems. For the Raven the sub-totems were the Frog, Goose, Beaver, Owl, Sea Lion, Salmon, and Crow. The Wolf group was divided into the Bear, Orea, Shark, Whale, Puffin, and the Porpoise. A man, of a humble sub-totem, could work his way up the social scale by acquiring wealth, usually in the form of blankets or fishing rights. As the members of his family increase, other sub-totems may be incorporated with it, and it may become a totem. After it has reached equilibrium, dissolution sets in and it gradually disappears.

In closing I wish to emphasize that the Indians did not worship the totem poles as idols of animal gods. They never prayed to a totem animal. They will say that the animal is their ancestor and endow it with supernatural powers; but animal worship and totemism are two different things. Therefore, as we stand and look, these poles take on a deeper meaning for us all.

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EARTHENWARE DIPPERS

Oshkosh Public Museum

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SPOONS AND DIPPERS PREHISTORIC WINNEBAGO CULTURE POTTERY

Arthur P. Kannenberg

In excavation work at Butte des Morts, Winnebago County, Wisconsin, in 1936, the writer uncovered the fragments of what later proved to be a small pottery utensil with a long flat handle.

During the past year, 1937, the Archeological Department of the Oshkosh Public Museum carried on excavation work on an extensive Winnebago Indian village site. This site is located on the east shore of Lake Winneconne and about a mile north of the town of that name.

This plot of ground has produced during the season's research, approximately one thousand pounds of pottery sherds, all shell tempered. Of these fragments it was discovered that some of the pieces were from broken dippers and spoons. Through the courtesy of Mr. W. C. McKern and the Milwaukee Public Museum these utensils were reconstructed. Descriptions of the five dippers and two spoons follow:

Dippers

No. 21/2111. In general outline it appears like a pipe with a short stem. Its overall length is 7.6x3.9 mm. wide, the bowl is oval in shape and is 3.7x2.9 mm. with a depth of 2.8 mm. Its color is a deep chocolate brown. The handle with its reconstructed part is 2.8 mm. The rim shows a slight scallop and has an angular edge. The outside surface

is not smooth, the handle of this dipper is almost on a line with the base, the walls are straight both in and outside.

No. 22/2111. Has an overall length of 9.5 mm., the width of the bowl on the outside is 3.6 mm., the bowl is oval in shape, slightly flattened on each end, the inside dimensions of the bowl are 4.5 by 3 mm. and its depth 2.5 mm. The edge of the rim is plain and rounded, the sides slant inward toward the rounding base.

The handle as reconstructed is 4 mm. long, the top is level with the rim of the bowl.

The outside of this dipper is somewhat smoother than in specimen No. 21.

The color is a decided reddish brown.

No. 23/2111. This specimen has an overall length of 11.5 mm., its width is 6.5 mm. The opening at the top of the bowl is considerably smaller than its middle portion, both in width and length; the side being 5.6x4.2 mm. with a depth of 4 mm. The opening, as in the other two, is oval in shape. The edges are rounded and its sides show a decided recurve. The handle is almost on a line with the top of the bowl of the dipper, it has a length of 3.9 mm., with an average thickness of 1.8 mm., its end being rounded off bluntly. The modeling is very crude and shows many irregularities. The color is a dark brown.

No. 24/2111. This piece has an overall length of 8.8 mm. The opening is nearly circular in shape and is 4.3x4.7 mm. The depth of the bowl is 3.5 mm. The edge is rather flat and notched all around. The original and restored part of the handle measures 2.5 mm., its average width is approximately 1.3 mm. The handle is perforated with a .2 mm. hole. The sides curve slightly inward towards the top. The outside shows a rather crude workmanship. Its color is a light chocolate shade, the handle is just below the rim of the bowl. About fifty per cent of the original dipper was found.

No. 25/2111. This particular dipper has an overall length of 11.2 mm., the opening of the bowl is 5.5x6.4 mm.,

and a depth of 2.9 mm. The edge on one side shows a slight dip, the outside edge is rough and has several well defined flutings which were probably made with the tips of the fingers by running them obliquely across the surface. About one-third of this dipper was found, its color is a reddish brown; the handle is on a level with the top of the bowl. This specimen is now in the possession of the Milwaukee Public Museum.

No. 26/2111. Is typically a spoon with an overall measurement of 12.2 mm., its bowl is oval in shape and is 6.3x5.6 mm. wide and long. It has a rounding but smooth edge. Its depth is 2.1 mm. The handle is complete and measures 5.5 mm. in length and has an average width of 1.5 mm.; it tapers gently towards the end and is rounded abruptly, a small hole is drilled or pressed through .8 mm. from the edge. The color of the original part is yellowish. It shows much finer workmanship than the preceding specimens. The handle turns slightly upwards from its base to the end.

No. 27/2111. Another spoon has an overall length of 9 mm. The bowl is oval in shape, its width and length being 4.3x3.5 mm., its shallow depression being 1.2 mm. The original and restored handle is diamond shape in section, the width near its base is 1.4 by 1 mm. The outside surface shows a large protuberance at the base of the bowl near the handle. Its color is a dark reddish brown. The handle extends out at an elevation above the top of the bowl.

No. 28/2170. This specimen is a pitcher-like utensil and is 7.5 mm. high by 6 mm. in width near its base and tapers upwards to the neck, which is approximately 4.2 mm. across the opening. The sides flare outward slightly from the neck to the top edge. The opening is round in outline, 4x4.2 mm. The entire rim is notched and somewhat flat. It has a flat 4.8 mm. long handle, .6 mm. thick and 2.9 mm. wide in its widest part. There is a perforation through the center of the handle, the hole being .2 mm. in diameter. The outer edge of the handle is notched. It extends straight out from the side of the vessel. The fragments of this specimen were found at Butte des Morts in 1936, by the writer.

These dippers may have been patterned after a gourd with one side of its widest part cut away. No two of these specimens are alike in any respect. They appear to be the handiwork of different Indian potters. So far as is known, these utensils are the only ones of this class uncovered or found in Wisconsin.

EDITOR'S NOTE. A small cup or ladle formerly in the Rudolph Kuehne collection at Sheboygan is now in the Kohler collection at Kohler. It was obtained from the Black River sites (Terry Andrae State Park), south of Sheboygan. It is described and illustrated in The Wisconsin Archeologist, v. 1, No. 4. This small vessel, with a body bearing cord impressions, seems to bear some relationship to the dippers described by Mr. Kannenberg.

NEW WISCONSIN MUSEUMS

Ruth J. Shuttleworth
Secretary, Wisconsin Museums Conference

In the past year a number of new museums have come into existence in Wisconsin, and others, previously organized, have found permanent or temporary homes in residences and other buildings in the cities where they exist. A number of others are in process of organization in cities where there are no other public museums at present.

At Superior the Douglas County Historical Society is preparing to install its historical and anthropological collections in the A. A. Roth residence, which has been donated to the Society by the family of its former owner. This museum, now in place in the corridor of the county court house, is intended to be a community institution. "The idea is to preserve as many exhibits as possible which have contributed to the development of Superior and Douglas County. The Society particularly hopes to show, through exhibits, how the various nationalities, such as the Scandinavian, German, Finnish and others, have influenced the community through the culture of their native lands. A typical Swedish kitchen is one of the objects they have in mind. John A. Bardon, regarded as Superior's outstanding authority on early history, has contributed many specimens for the museum and has furnished considerable historical data explaining various present exhibits. Co-operating with the Society are the city council, the county board and the Works Progress Administration."

Mr. Gerald C. Stowe, a University of Wisconsin alumnus who received his training in museum work at the Oshkosh Public Museum and the State Historical Museum, and who is also a member of The Wisconsin Archeological Society, has been appointed director of the Superior public museum. There is also a museum in the State Teachers' College at Superior.

At Baraboo the Sauk County Historical Society has purchased the fine Jacob B. Van Orden residence for its future home, and will there install its archeological and historical collections which have been in storage for a number of years. These original collections were assembled by the late Mr. Harry E. Cole, a former president and leading spirit of the society, and others, and installed in cases and on the walls of several basement rooms in the county court house. There these exhibits remained, contributing to the education and recreation of local school children and other visitors, until county demands for additional office room necessitated the museum's removal. Once an effort was made to acquire for the society and its museum one of the historic Ringling homes then given to the city by a member of the famous local circus family, but this plan failed because of the non-approval of the then city council.

In the historic Governor Nelson Dewey farmstead residence in Nelson Dewey State Park at Cassville, on the banks of the Mississippi river, several rooms have been refurnished with furniture once owned by the governor. Several cases of museum specimens are exhibited for the entertainment of the visitors. Cassville citizens donated some of the specimens and furnished funds for the purchase of others. The work of locating and gathering the specimens was done by two workers of the former Folklore Project, WPA, at Madison. This museum project was supervised by the State Historical Museum for the Wisconsin Conservation Department.

At Watertown the historic Harvey Richards octagonal three-story residence has been acquired by the Watertown Historical Society and has become a historical house museum already quite widely visited and appreciated. This very interesting early building, of an architectural type of which there were only a small number of other buildings in the state, stands on an eminence overlooking the historic Rock river and its old Indian and pioneer ford.

This building has become one of a notable chain of historic house and building museums extending diagonally across Wisconsin from Green Bay to Portage and on to Prairie du Chien. Included are the Tank Cottage (1776)

and Fort Howard Hospital (1816) at Green Bay; the Eleazar Williams ("Lost Dauphin") house overlooking the Fox river at South De Pere; the Charles A. Grignon residence near Kaukauna (1838-39); the Governor Doty Loggery at Neenah; the Solomon Juneau house at Theresa; the old Indian Agency House (1830) at Portage; the Hercules L. Dousman home (Villa Louis, 1843) at Prairie du Chien and the recently restored Fort Crawford Hospital building in the same town.

At Sturgeon Bay a museum building of interesting Norse architectural design is in course of erection. This undertaking the Door County Historical Society and its very active president, Hjalmar Rued Holand, are sponsoring.

At Milton Junction the first Goodrich tavern, built in 1839, has become a museum of pioneer relics. There is a likelihood that the old Milton House (1845), owned and managed for many years by the same family, will also come to museum uses.

The Milwaukee County Historical Society is planning for a future home, library and county museum to be housed probably in the old, now vacant Milwaukee court house. Mr. Frederic Heath, the well-known Milwaukee historian and president of the society, and others are active in sponsoring this plan. In Milwaukee the old A. C. Blatz home will house a future children's museum. This will be under the management of the Milwaukee Public Museum.

At Beaver Dam a museum is being installed in a downtown building by the Beaver Dam Historical Society.

Other museums are in process of formation at Wausau and Menasha. At Prairie du Chien the excavation of the site of the first Fort Crawford, on the grounds of the Dousman home, will eventually result in an interesting outdoor museum.

The recent gift to The Wisconsin Archeological Society by Mr. Ferdinand Heim, of Madison, of a small area of woodland located on the road to Pheasant Branch, west of

Madison, and containing a fine prehistoric Indian effigy mound of the rare wolf type, has brought into existence a third state archeological park (Heim Mound Park). The other two are Man Mound Park near Baraboo and Aztalan Mound Park near Lake Mills. These three outdoor museums are all owned and managed by The Wisconsin Archeological Society.

As Mr. Charles E. Brown, veteran secretary of the Society, pointed out in an address delivered to its present officers and members at a meeting held at the Milwaukee Museum on November 21, 1938, there were in 1901-1903, when the society was organized, only two public museums of importance in Wisconsin. One of these was the Milwaukee Museum and the other the State Historical Museum at Madison. The Society, in advertising the aims and objects of its organization, set as one of these the organization of additional public museums in the state. How well that undertaking was carried out is shown by the existence of a full hundred museums in the state today, of nearly every possible kind. Members of the Society were and are active in the organization and management of nearly every one of these. For years most of these museums had as their curators or directors a member of the Society, and which is still largely the case. Many members, including such former active archeologists as Henry P. Hamilton, George A. West, William H. Ellsworth, Mrs. Emma House, W. A. Titus, H. L. Skavlem, A. C. Neville, Charles Bertrand and W. P. Clarke, presented their collections to local museums. Others, who could not afford to do this, made it possible for local museums to purchase their accumulations of archeological and ethnological material, and these were thus preserved to students of Wisconsin archeology and Indian history. Several members are operating private museums from which the public also benefits.

In 1935, Secretary Brown proposed to the State WPA offices at Madison the organization of a state museum project. Plans for its service to state museums were drawn by him. This project was approved and came into existence. As no appropriation was made the project, when approved, could give only advisory assistance to museums when re-

quested. This was done, and many of the smaller museums given helpful aid. The larger museums at Milwaukee, Green Bay, Oshkosh, Madison and others had museum WPA projects of their own. Now (1938) a statewide museum WPA project to aid Wisconsin museums is being organized under the direction of Dr. S. A. Barrett, a valued member and officer of the Society.

Thus, after thirty-five years since its organization as a state society, the members of The Wisconsin Archeological Society may take great pride in what it has accomplished in that period of years in increasing the number of museums in Wisconsin and in contributing to their educational riches and general welfare. Many museum articles and notes have been printed in past issues of The Wisconsin Archeologist.

INDIAN TREE MYTHS AND LEGENDS

Dorothy Moulding Brown

Trees of many different native species were venerated by the Woodland Indians because of the very numerous uses which they made of their wood, bark, foliage, roots, seeds, nuts, fruits, resin and sap. The forest trees provided them with food, medicine, dyes, cordage, fabrics, with material for the construction of wigwams and other buildings, canoes, traps, and numerous implements, weapons, utensils, musical instruments, pipes, games and toys. Their villages were sometimes protected with wooden stockades built of tree trunks. Burials were made by some tribes on wooden platforms or in canoes fastened in the branches of trees and also in hollow tree trunks. The Potawatomi protected some of their graves with logs. The Chippewa erected wooden shelter houses over some of theirs. Some of the Winnebago, a hundred years ago, protected some of theirs with pickets. Rude wooden "fences" surrounded some of the Indian planting grounds. From wooden platforms in these gardens Indian hunters or boys protected the crops against the onslaughts of hungry birds and marauding animals. Deposits of flint blades and sea shells were made beneath the roots of trees. Tall wooden poles bearing spirit offerings stood in some villages. The old Menomini placed the skulls and bones of bears which they had killed and eaten in the crotches of trees to keep them out of the reach of dogs. If they were gnawed or otherwise mistreated the bear spirits would be offended and ill luck would befall the hunters. The Mascouten believed that the small cedar trees of southern Wisconsin were the spirits of Indian dead. If these were cut down, uprooted or burned the dead suffered.

Tree trunks were sometimes cut or blazed to serve as guide posts for travelers.

Tree Myths and Tales

According to an old Chippewa tale the pine tree is sacred to the memory of Winnebozho because it once saved the life of the hero-god. He had had a violent quarrel with the water

spirits and these underground monsters determined to drown him. One day they suddenly caused a flood to arise and to cover the entire earth. To save his life Winnebozho climbed to the top of a tall pine tree. By the use of his magic powers he caused the tree to grow, and although the waters rose higher and higher, the god was always just out of their reach. After twelve days the water spirits, failing to kill him, caused the waters to subside. Winnebozho then descended, and with the help of the otter, mink and muskrat, he re-created the world.

In Sawyer County, in northwestern Wisconsin, in the region now occupied by the artificial Chippewa Lake, the former location of a Chippewa village known as The Post, Che-ne-me-le-ke, the powerful thunderbird in a great rage once set fire to and burned a large forest area. "There is a point of land in this part of the country that the Indians call Pa-qua-a-wong, meaning a forest destroyed by the great thunderbird. It is now almost barren. The timber which was once upon it having been destroyed by lightning, the storm bird destroyed this forest to show its wrath, that they might profit by the lesson."[1] The burning of some other forest regions in recent years is believed by some Chippewa to be due to the raids of flights of Thunderers.

Certain trees were believed by Indian folk to be the homes of tree spirits, supernatural beings possessed of powers for good or evil, and whom they had no wish to offend. An old Indian once incurred the anger of these tree beings. One day this man left his village and went into the forest to cut some lodge poles. In the midst of the forest he found an aspen thicket. The young trees were tall and straight and exactly suited his purpose. He cut into the trunk of one of these. The sap which flowed from the cut was red, it was blood. He became frightened and ran from the spot. As he fled the trees raised their roots and tripped him, and he fell again and again. Some tried to catch or to stop him as he became more and more frightened and ran on and on. He finally reached a little clearing in the woods. Half dead from fright he fell to earth and rested here. He built a little fire and crouched beside it. All through the long night the great forest trees stretched out their arms and tried to

[1] Early Life Among the Indians, Benjamin Armstrong.

seize him. They shrieked and groaned and made other frightful noises. It was a terrible experience for the old man. The next day a rescue party of young men found the old man by the embers of his fire. They carried the stricken man back to his village where "he was sick a long time."

Trees sometimes punished even such powerful deities as the god Earthmaker. According to a Winnebago myth, Wakanda once killed a deer and was roasting some of its meat over a fire. While he was doing this some nearby trees began to sing. This irritated Wakanda and he shouted to them to be quiet. He did this several times, but the trees paid no attention to him. They continued to sing and more loudly than before. This made the god very angry, and leaving his meat he arose and struck one of them. His arm caught in a crotch, and despite his struggles to free it, the big tree held him fast. He then struck a blow with his other arm, and this the tree also caught and held. While he was thus a prisoner in the grasp of the tree, some wolves came along and ate all of his meat. The tree afterwards released Wakanda.

Another story is told of an old Indian lady well known in her village for her good deeds. The Indians were collecting maple sap and she was trying to get her share. Although she had tapped a number of maple trees her bark buckets contained very little of the fluid. While she was in the forest a voice spoke to her from the trunk of one of the trees. This tree spirit told her that he would reward her for her goodness. Following the instructions of this mysterious voice she went to the tree on the following day and on its trunk found a lump of congealed sap. With this she scored the inside of her sap-boiling kettle near its rim. Thereafter, no matter how little sap there was in her kettle, it always boiled up to the mark she had made near its rim. So the good old lady always had an abundant supply of sweet maple sap, the gift of the tree spirit.

Winnebozho once had a rather disagreeable adventure in a hollow tree. One day, when he happened along, he found Raccoon, the trickster, seated on the top of a tall dead tree. Raccoon called to him and began to make fun of him, reminding him of his failure to accomplish this or that. Winnebozho soon tired of these taunting remarks and climbed

the tree trunk in pursuit of his tormentor. Raccoon quickly slid down the hollow trunk and Winnebozho went down after him. The hero-god thought that he would now catch the mischief maker, but Raccoon made his escape by a limb hole part way down the trunk. Winnebozho tried to climb back to the top of the tree, but the wood was slippery and there were no hand or foot holds. He was trapped. Exerting all of his great strength he began to rock the trunk back and forth. After much exertion it broke from its roots and fell to the ground. Winnebozho, much shaken by the fall, crawled out. Raccoon had fled, but Winnebozho could hear his tormentor laughing loudly somewhere in the thick woods.

The "Little Indians" or fairies also often made their homes in hollow trees. From these places they went forth to hunt, fish or to dance in the forest glades.

Manitou and Trail Trees

In the early days of French history in the Old Northwest there is reported to have stood in Northern Michigan a manitou or spirit tree which the Indians venerated, and from whose branches they suspended little offerings of pieces of colored cloth. This may have been the same tree which Henry R. Schoolcraft mentions, a large mountain ash in the vicinity of Sault Ste. Marie which the Indians worshipped.[2] The existence of similar trees has not been recorded from the Wisconsin side of the boundary. At Milwaukee, north of the city and a short distance beyond Kletzsch Park, there stands in a grassy pasture a very large elm tree. The "Big Elm" has a circumference, according to a measurement taken by Mr. Louis Pierron of Milwaukee, of 15 feet and 7 inches, and is approximately 5 feet in diameter. This tree, long a landmark of this vicinity, is near the intersection of the Green Bay and Good Hope roads. Its distance from the center of either highway is about the same—150 feet. The particular interest of this tree monarch is that it stands on the line of the old Milwaukee to Green Bay Indian trail. According to several former old settlers of the city this tree was in the forties and fifties and later a favorite halting place (tabinoon mitig—shelter tree) for groups of Menom-

[2] American Indian, Rochester, 1851.

inee and Potawatomi Indians moving north or south along the old trail. This tree, and the small strip of pasture in which it stands, the city or county should own and preserve.

In the City of Milwaukee, near the intersection of West Wells and North Thirteenth Streets, there is reported to have stood in the middle 1830's a large beech tree upon the trunk of which there was cut an Indian figure with a bow in one hand and an arrow in the other. The arrow pointed to the south toward the Menomonee river and the bow to the north toward the Milwaukee river. This tree was a landmark on an Indian trail. It was destroyed in the improvement of this part of the city.[3]

At Madison a line of tall spruce trees on the western shore of Lake Monona marks a portion of an old Indian trail running from the old Indian fording place at the foot of the lake early known as the "Grand Crossing" through present Waunona (formerly Hoboken and Esther Beach) toward Turvill bay and on toward Lake Wingra. These are said to have been planted about three fourths of a century ago to mark this trail by an old German gardener employed by William J. Anderson, former owner of a part of this land. In the same city a hickory tree stands on a street corner near the West Side high school. It once marked the intersection of two Indian trails. One of these leads from the Lake Wingra shore northward to Lake Mendota and the other from the western bay of Lake Monona in a northwesterly direction toward Pheasant Branch. On the north shore of Green Lake several trail trees are reported as along the course of a former trail which extended through Lawsonia, the grounds of the former Victor Lawson estate.

Black Hawk Trees

Two Wisconsin trees are identified with legends concerning the Sauk Chief Black Hawk. "Visitors to Prairie du Chien are shown a tree in whose branches the rebel Indian chief, Black Hawk, is said to have secreted himself. This legend has no foundation in fact. After his uprising Black Hawk had no opportunity of visiting Prairie du Chien until he was brought there as a captive. Then he was at once

[3] The Wisconsin Archeologist, v. 15, No. 2, p. 104.

placed in the guardhouse at Fort Crawford."[4] The most common version of this local legend was that he sought to hide in this tree during an escape which he made from the guardhouse during his confinement at the Fort. That also is discredited. The old tree is now destroyed.

In Lyndon Township, in Juneau County, northwest of the Wisconsin Dells, there was a large tree in whose branches Black Hawk and The Prophet are reported to have concealed themselves after their flight to this region after the defeat of the Sauk chief's band at the Battle of Bad Axe at the Mississippi river, in 1832. "An Indian boy in going along the trail, saw a foot in the tree and informed the friendly Winnebagoes, of which his people were a part and they came to the tree and captured Black Hawk and The Prophet."[5] Old settlers and their descendants in this locality believed this incident to be true.

The Treaty Elm or Council Tree

This great tree was located on Riverside Point, at the mouth of the Neenah Fox river in the City of Neenah. "It was of immense size and girth and towered above all the surrounding forest and could be seen from points from 5 to 8 miles distant. Such was its prominence as a landmark that it was for many years used as a guide by sailors and steamer pilots on the lake Winnebago. In 1890, in widening the river, both the tree and point were cut away. It was beneath this monarch of the forest that Four Legs, a Winnebago chief, undertook, in 1815, as had the Fox Indians a century previous, to halt all boatmen and exact tribute. To a convoy of soldiers under Gen. Leavenworth making up the rapids on their way to the Mississippi, he made the historic remark that "the lake was locked." At this the General is said to have raised his rifle with the reply, "But I have the key." To this the prudent old chief replied, "Then you may pass through."[6] Beneath the wide spreading branches of this tree Four Legs, Wild Cat (Pesheu), Black Wolf and other chiefs of lesser note of the Lake Winnebago villages are said to have gathered in council. A section of this tree

[4] Historic Trees in Wisconsin, Wis. Magazine of History.
[5] Letter of L. N. Coapman to Dr. Louise P. Kellogg, Jan. 10, 1938.
[6] The Wisconsin Archeologist, v. 2, Nos. 2 and 3, pp. 58-59.

made into a table top was formerly in the log cabin home erected on Doty Island by James Duane Doty, governor of Wisconsin in the years 1841-1844.

The Nation of the Three Fires' Tree

This story of a confederacy of three tribes was told by Peter D. Sahpenaiss (Yellowbird), an old Potawatomi Indian formerly residing at Carter, Wisconsin. "All tribes of Indians were having wars, one after another. The Chippewa tribe was nearly all kill, and the Ottawa Indians was the same nearly all kill, likewise the Potawatomies was nearly all kill. The Sioux Indians and Sacs Indians and many other tribes were killing the Chippewas, Ottawas and Potawatomies.

"The first came was the Chippewa old man was going through the country weeping as he walks. He come to a big wonderfully looking tree and he stop and set down by the roots and a few moments he hear somebody crying coming straight to him and he saw an old man. This was Ottawa Indian which he lost his family. Was kill by some other tribe of Indians. Third, the other, came too later on. He was crying, weeping. He also came to this wonderful looking tree which those two old mens was sitting by the roots. This was Potawatomie, who lost all his family, all his sons and daughters and wife was murdered by some other tribes of Indians.

"Then they organized together and they started wars to fight other nations and were more greater and powerful. These three tribes were Chippewa, Elder Brother; Ottawa, Second, and Potawatomie, the Youngest. They organized as they were brothers, which is called United Nation."

Closing Words

This is the last of a series of eight articles prepared by the writer on the Indian myths, legends and stories of Wisconsin streams, lakes, springs, waterfalls, hills, bluffs, caves, rocks and trees.

AN ENIGMATIC COPPER ARTIFACT

Gerald C. Stowe

The early explorers who came to the New World, including Cartier, Allouez, Champlain, De Soto, Hereot, Raleigh, Coronodo and others, all reported back to their respective countries that the strange new people they encountered were using weapons, ornaments, and various utilitarian tools and implements fashioned from native copper, most of which depicted a very high degree of artistic ability.

Some of the Spanish explorers and soldiers of fortune learned from the Indians that in some localities there were fabulously rich deposits of an orange-red ore, thinking they were describing gold, many of these bold soldiers of fortune, including Coronodo, made futile searches for it over the North American Western Plains. What they found was not gold, but copper, worth far more to the early Indian craftsman. Gold was much too soft to be used for utilitarian purposes and they that had it in Mexico and other localities used gold for the arts and crafts.

The early French contemporaries of the Spanish who came in contact with the natives, which they now called Indians, found that the use of copper was far more extensive in and about the Great Lakes Region, especially around Lake Superior and in Wisconsin, where the greater number of copper articles have been found.

The Indians of other regions in North America traded for the copper of the Superior Region, the further the trade extended the more valuable the copper became, until in distant places from the supply it was used mainly for jewelry, especially solid and rolled beads.

In the Lake Superior Region, especially in Wisconsin, near the source of supply the aborigines used copper for every conceivable purpose, arrow and spear heads, axes, celts, adzes and spuds, for awls, needles, punches, fishhooks, knives, pikes, jewelry, and a host of other things.

The early Indians in their industrious search for copper found it in two forms, drift copper which occurs in various sizes in ancient glacial drift, and in veins in rock.

In several places in Northern Wisconsin and Michigan have been found ancient trenches and pits dug into glacial drift rich in copper. At other places where copper occurs in veins, extensive mines covering great areas have been located, especially on Isle Royal in Lake Superior. To wrest the copper from the earth the Indians built huge fires on the copper bearing rock and then suddenly chilled it with water; concrete evidence of this is indicated by the great number of fire burnt stones much cracked in the manner that sudden changes of temperature only can accomplish with hard igneous rock.

They used various methods in working the copper into shape; if the pieces of copper were small, especially chips of copper, they wore or ground them to shape by use of sandstone. The other method was by pounding the larger pieces of copper into shape by the use of stone hammers and mauls. In shaping it in this manner the copper became very hard through excessive pounding; to overcome this they heated the article and then suddenly chilled it, thus making it soft and more ductile, and thus they were able to shape it in its final form. They did not temper their articles as is sometimes thought, but the incessant pounding made the copper hard enough to hold an edge and point for some time.

The Indians used three different main processes in making artifacts—namely: (1) Silhouette and outline, (2) cut out or incising, and lastly, (3) pounding to shape; all the processes being done without melting or smelting of the copper in any manner or form.

"However, since early French and Jesuit explorers made no mention of the mining of copper, it is probable that the pits had been neglected and forgotten at that time."[1]

"Father Allouez in 1665 found that the savages regarded copper and the region where it was found with the awe and respect due the Divinity."[2]

The great variety of implements, ornaments and symbolic or ceremonial objects of copper are strikingly impressive from viewpoints both of industrial activity and the high degree of artistic achievement.

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[1] Foster. John Wells, Pre Historic Races of the U. S. of America, p. 264 (Chicago, 1881).

[2] Beauchamp—Metallic Implements of the New York Indians—pp. 9-10.

The general trend of artifacts found in graves or on surface finds follow a similar basic trend of composition; that is, artifacts for a specific purpose usually are all alike in construction lines, varying as to size, weight and shape somewhat, but not deviating to any great extent. But the exception to this rule occurs intermittently and there comes to light some new type of implement, the probable use of which is obscure and given much to theory by leading archaeologists.

One such is a harpoon-like implement, spear shaped with a well developed, large thick socket. Since a spear is a weapon consisting of a harder penetrating head attached to a long shaft of wood designed to be thrust, thrown or launched from the hand and used for the hunt or warfare, this unusual copper piece could have been used in a like manner.

Then again according to its shape, which likens it to a pike pole tip, it may have had an altogether different use, but what use would an Indian have for a pike pole, they ran no logs down the streams in prehistoric times.

This unique copper artifact, harpoon-shaped without the customary barb which is characteristic of the harpoon, makes its category fall closer to a spear or lance. It is 6⅛ inches long, 1⅝₀ inches wide at the socket opening, which is 4 inches long, tapering to a point which extends for the short distance of 2⅛ inches on the extremely thick, blunt blade.

The short blade gives it a lance-like appearance, but the Indians had no use for lances in the wooded regions of Wisconsin at this time and where this copper piece was found. It was unearthed a few miles west of Crandon, Wisconsin, by a farmer while ploughing his land. Several years later it was purchased by the author and remains in his collection.

Lances were first used by the Plains Indians after the advent of the horse brought to the New World by the early Spanish explorers. The horses escaped from the Spanish, ran wild and the Indians caught, tamed and rode them. At this time the Indians became aware of the superiority of iron and steel for spears, arrowheads and lance heads, and the Indian first used a lance then with the use of a horse. Some of the Plains Indians still fashioned lance heads of

COPPER HARPOON

Plate 1

copper and some made them of flint even after the use of iron became almost universal amongst them.

Since this copper artifact was found 12 inches below the surface, we can conclude that it was used and lost many, many years before any European set foot on American soil, so the lance theory has no plausible substantiating background.

The blade is but 2½ inches long and its peculiar feature, which raises much of the controversy, is its asymmetrical shape. A spear or lance head widens out on the blade after leaving the socket opening, it then runs to a point in a mid line with the flat side of the weapon, but not so with this implement. Extending forward from the edges of the socket part, one side of the blade extends straight from it, has no shoulder-like projection peculiar to a spear head, the other side has a well pronounced shoulder. The blade part on the flat side of the socket opening has a slight drop of nearly one quarter of an inch on one side only, somewhat like a low step.

This copper has the socket, place of insertion for the shaft part of wood much like that of a spear, but it is somewhat more solidly constructed and longer. The opening is 1⅜ inches by ¾ inch on the open side and extends for 4 inches. When you consider that the whole implement is but 6¼ inches long, it has a socket which is two-thirds of its entire length.

The blade is extremely dull on the knife edges, whereas with a spear the edges are rather sharp. The weight of this copper piece is a trifle over half a pound, being rather heavy for its length. The implement is in a well preserved state, having deep erosion cavities in some places where the copper has oxidized.

Several noted Wisconsin archeologists, including Mr. Brown, of the Wisconsin State Historical Museum, Madison, and Mr. A. P. Kannenberg, archeologist of the Oshkosh Public Museum, Oshkosh, have placed this copper artifact in a class all by itself. They have never seen one similar to it in all their years of contact with archeological specimens in their own museums and other noted museums of the country.

SAVING THE LASLEY POINT MOUNDS

Walter Bubbert

Summary of talk given before Winneconne Business Men at supper in the city hall on October 27, 1938

The previous speakers from the Milwaukee Public Museum[1] pointed out that your unique group of 50 mounds is of scientific importance and an important connecting link in the archeological chain of events.

Your area is not new to me, for a year ago Mr. A. P. Kannenberg, of the Oshkosh Museum, showed several of us the Lasley Point mounds. My interest in the area has since been aroused, and during the past summer when I was WPA foreman at the Kenosha Art and Historical Museum, I continued to think out possibilities in your lake region.

It is well to view this area—you being business men—as an important bit of hidden wealth. It is work that produces wealth. As in an unpolished diamond, it is the work that produces wealth. Here you have this renters property on none too productive farm land that is having difficulty meeting the tax obligations of the community. Other farm land in similar difficulties makes it difficult for your county to produce adequate tax monies. Then why not do as some farmers have—look around for another cash crop to supplement your county treasury so as to support your necessary community services?

Look upon the tourist and recreation business as the new cash crop. It is the fourth or fifth most important business in this state. Annually it brings $250,000,000 into your Wisconsin. Why shouldn't the traveling upstate tourist coming from the population centers be encouraged to stop off and view this rare Indian site?

Thus people who play and loaf about in their vacations and on weekends make up one of the most important businesses hereabouts. Its future development has untold possibilities. With the New Deal in the form of the security act, more pensioners and shorter hours of labor, the people

[1] Dr. S. A. Barrett and W. C. McKern.

will have more time. Not only that, but with convenient and speedy bus, auto and rail facilities into this area, people will get here quicker. With some farm land being no longer suitable or necessary according to successful farming standards, it is well to replan Winnebago county with the view of also adjusting itself to a more steady source of income from blighted areas. The recreation business is the partial answer to strengthening your tax roll.

By means of sound planning—the assistance you can get from the state planning board and WPA, you can develop a county park. If necessary, look upon it as a self liquidating works project and charge admission to defray the costs. Private interests at Eagle Cave in Wisconsin charge admission. Even Prairie du Chien makes a profit by charging admission to its Villa Louis house. In several states south of here private capital and initiative housed worthy Indian mounds, charged admission and made a profit. So work produces wealth.

While some of you may have been disillusioned because your neighboring city is using most of the available county funds to build a magnificent court house, don't be satisfied to regard it as being the early bird that catches the worm. Remember it is the ten o'clock hawk that caught the six o'clock bird that caught the four o'clock worm.

ARCHEOLOGICAL NOTES

MEETINGS

September 19, 1938. President Dr. L. S. Buttles presiding. There were forty members and visitors in attendance. The secretary announced the election of Mr. C. A. Babbe, Cashton, and of Mr. Ted Merrell, Superior, as members. Announcement was made of the purchase by the state of several thousand additional acres of land for the Kettle Moraine state forest park; the preservation of a group of Indian mounds on the Jordan Lake farm in Adams County of Mr. C. H. Kraft, of the Kraft-Phenix Cheese Corporation, Chicago; the probable destruction of Indian mound groups and sites on the Upper Wisconsin river through the proposed erection of waterpower dams; the repair of the Heim effigy mound with WPA help and the resolutions adopted by the city council of Lake Mills and the Jefferson county board, urging the Federal acquirement of the Aztalan enclosure site for park purposes. At Winneconne, the excavation of mounds on the Lasley farm site was progressing under the direction of Mr. Arthur P. Kannenberg, archeologist of the Oshkosh Public Museum. A resolution adopted by the Central Section, American Anthropological Association, thanking the Society for its assistance in making its Milwaukee meeting the success that it was, was read.

The program of the meeting consisted of a talk given by Dr. Alton K. Fisher on "Some Problems Regarding Prehistoric Population," and another by Mr. W. C. McKern on "Recent Work Outside the State Which Relates to Wisconsin Archeology." Both were very interesting and instructive and were followed by discussions in which a number of the members participated. It is expected to publish both addresses in The Wisconsin Archeologist. At the close of the meeting Mr. H. O. Zander exhibited a stone adze from a Wisconsin site and a large stone spud from Tennessee.

October 17, 1938. President Buttles presiding. Sixty members and guests were present. Secretary Brown announced the election to membership by the board of directors of new members: Mr. Raymond Roberge, Tomahawk; Mrs. Fred Bills, Oshkosh; Herbert Neuschwander, Hustisford, and William Willoughby, Jr., Westfield, New Jersey. The last two were junior members. Mr. Arthur P. Kannenberg spoke of the impending purchase of the Adams lands, near Winneconne, by another farmer, and explained that this would result in the destruction of the Lasley Mounds, in the investigation of which he had already spent two summers. He asked the assistance of the Society, if possible, in avoiding this calamity and securing the preservation of the mounds and the site in a state or county park. On this 60 acre tract of woodland and brush land are located a large group of mounds, cairns. plots of garden beds and corn hills, caches, pits and other interesting archeological features which it was desired to investigate. After the matter had been discussed by the Messrs. Dr. S. A. Barrett, W. C. McKern, Dr. Buttles, Walter Bubbert, Ralph N. Buckstaff, Milton F. Hulburt, Charles E. Brown, and other members, and the desirable preservation of the tract as an archeological park approved by the meeting, President Buttles, on the motion of Mr. Charles G. Schoewe, appointed a committee consisting of the Messrs. Buckstaff, Hulburt, McKern, Bubbert, and Kannenberg, to consider the possible acquirement of the land and preservation of its prehistoric Indian works.

Rev. Mr. Leland R. Cooper delivered an address on the excavation, with WPA and other assistance, of the site of the first Fort Crawford at Prairie du Chien. This interesting talk he illustrated with lantern slides, showing the progress of the excavation, and with numerous specimens of military and other material obtained from the floors of the various rooms of this early American frontier fort. The outlines of the walls and rooms were being preserved and the specimens would be shown in a building remodeled for museum purposes. Mr. Schoewe, Dr. Barrett, and others discussed the interest of this archeological and historical project. The thanks of the meeting were given to the speaker for his interesting talk.

Mr. L. W. Buker gave a talk on an Indian cave shelter excavated by himself at Edgmont, South Dakota, and exhibited the stone and other implements obtained during this excavation. Mr. Paul Scholz exhibited a collection of flint scrapers of various forms and a very small native copper knife, and Mr. Ringeisen several stone celts, potsherds, a piece of native copper, and other specimens collected by himself during improvements made by WPA workmen in Lincoln Park, the old Lindwurm site on the Upper Milwaukee river, at Milwaukee. Dr. Fisher, chairman of the program committee, reported on the programs of future meetings.

November 21, 1938. President Buttles conducted the meeting. Forty-five members and visitors were present. The election to membership of Miss Marjorie Bullock, Oshkosh; Mr. Dean Swift, Edgerton, and Mr. John P. Barr, Camp Douglas, was announced. Mr. McKern and Mr. Bubbert reported on a dinner meeting which they had attended at Winneconne with Dr. Barrett on November 3rd. At this meeting with county board members, city officials of Oshkosh and other Winnebago County cities and others, the preservation of the Lasley Mounds and site in a county park was considered. The three men spoke in behalf of this preservation plan and of the future educational value of such a park to the citizens of the county. Secretary Brown announced that on November 14th and 15th he had gone to Oshkosh and spoken at meetings of the Rotary Club, County Park Commission and the Winnebago County Archeological and Historical Society in furtherance of the same undertaking. Good progress was being made by Messrs. Buckstaff and Kannenberg in advancing this undertaking toward a successful end.

Mr. H. O. Zander introduced the matter of the participation of members of the Society in the coming hobby show at the Milwaukee Auditorium. It was considered to be too late to arrange a suitable archeological exhibit for the present show. President Buttles appointed the Messrs. Hartman, Zander and Schoewe a committee to consider the installation of an exhibit at the Spring hobby show at the Boston Store.

The evening's program consisted of a talk given by Secretary C. E. Brown on "The Charter Archeologists of The Wisconsin Archeological Society." In this address he gave brief descriptions of the about one hundred men who organized the Society in the years 1901-1903, of their collections, archeological researches. lectures and publications, and the assistance given by them to Wisconsin museums then in existence and the organization of others. He paid a high tribute to these men and to those who in the succeeding years had been active in laying the foundations for the Society's success. Mr. John G. Gregory, Mr. O. L. Hollister, Mr. Lee R. Whitney, Mr. Gustav R. Zilisch. and Mr. Charles A. Koubeck. surviving charter members, followed Mr. Brown with interesting talks.

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Vol. 19 | January, 1939 NEW SERIES | No. 3

Halvor Lars Skavlem

Problems in Physical Anthropology

Triangular Arrowpoints

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WISCONSIN ARCHEOLOGICAL SOCIETY
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Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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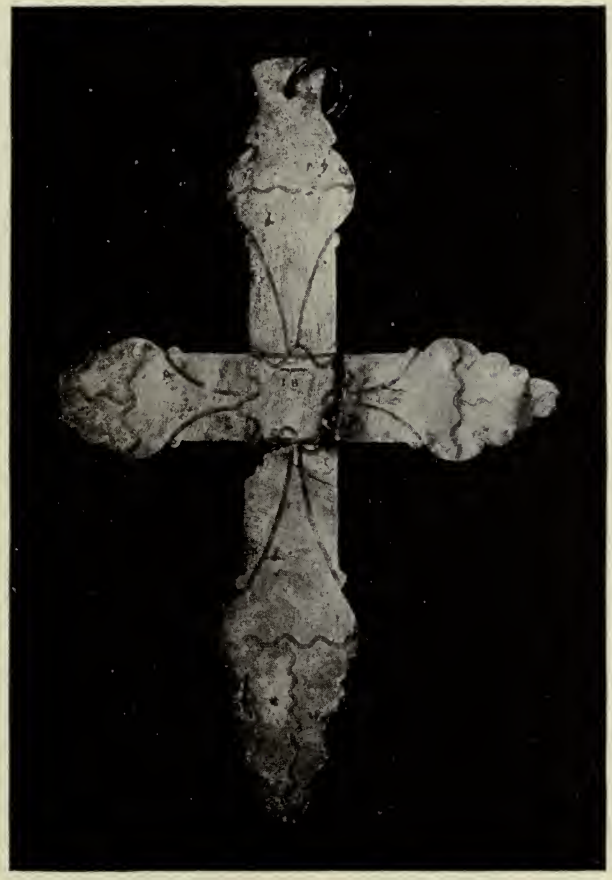

SILVER TRADE CROSS

George Flaskerd Collection

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HALVOR LARS SKAVLEM

Charles E. Brown

Halvor L. Skavlem, veteran Wisconsin archeologist, died on Thursday, January 5th, at his Janesville home. He was ninety-three years of age. Mr. Skavlem, known throughout the United States for his investigations of the art of Indian flint implement manufacture, became a member of The Wisconsin Archeological Society in about the year 1908. At this time, with Dr. Arlow B. Stout, then a student of the University of Wisconsin, he undertook a survey and investigations of the Indian remains and history of Lake Koshkonong. The results of this survey were published by the Society in an illustrated report, "The Archeology of Lake Koshkonong." Of this report Mr. Skavlem himself wrote the section devoted to a description of the Indian village sites on its shores.

From that time he continued his archeological studies. With the then young Alonzo Pond as his assistant he engaged in an archeological survey of Rock Lake at Lake Mills and conducted other investigations near Indian Ford, at Afton and elsewhere in Rock County. In 1914 he published in The Wisconsin Archeologist an article describing the "Indian Hill Mounds," a large and interesting group of round and linear earthworks located at the mouth of the Catfish river near Indian Ford and Fulton, and another article describing "The Popplow Cache," a hoard of flint disks unearthed near Lake Koshkonong in 1912.* In these years he often spoke at meetings of the Society and participated in

* The Wisconsin Archeologist, Vol. 7, No. 2.

some of the programs of its annual joint meetings with the Wisconsin Academy of Sciences, of which he was also a member.

Mr. Skavlem was the owner of a large farm on the northwest shore of Lake Koshkonong and at his summer cottage home located here archeologists and naturalists from all parts of Wisconsin and from other states gathered for visits and conferences during his residence there from April to November. Located on this Carcajou farm there is an Indian village site. From this site he made a large collection of Indian implements, ornaments and village refuse which he presented to the State Historical Museum at Madison. In the past twenty years this fine collection has proved an inspiration and help to hundreds of archeologists and students. The last known chief of a Winnebago village located at Carcajou was the noted White Crow of the Black Hawk War period (1832). To the memory of Kaw-ray-kaw-saw-kaw Mr. Skavlem erected a boulder marker on the site of his village, he himself chiseling the inscription on its surface.

In the year 1912 Mr. Skavlem began a serious study of the methods employed by the Indians in the manufacture of flint arrow and spearpoints and of stone axes and celts. After studying all of the very fragmentary literature then available on the subject of aboriginal flint working he set to work to duplicate with their own primitive tools the artifacts found on the village site located on his own farm. In this undertaking he was very successful. Examples of his stone art are in Wisconsin and other museums to whom he presented them. In an illustrated monograph, "Primitive Methods of Working Stone. Based on Experiments of Halvor L. Skavlem," published by the Logan Museum of Beloit College, in 1930, Alonzo W. Pond has given a fine account of Mr. Skavlem's achievements in this field of anthropological research.

In these years the writer and Mr. Skavlem made a visit to the Chippewa river region in Rusk County to conduct some preliminary archeological investigations. In the party was a man of Indian blood who wished to know of the manner in which the Indians of northern Wisconsin had made their flint arrowpoints. He had made inquiries of old Indians

whom he knew, but without being able to obtain any reliable information. Some thought that they had been made by a "little bug" that stirred up little whirlwinds of dust in dusty places. This man was astonished when Mr. Skavlem told him that he would himself make an arrowhead for him. When the party reached Flambeau P. O. at the mouth of the Flambeau river, Mr. Skavlem procured a piece of beef bone which he whittled to a blunt point. No flint was available so he broke into pieces with a stone hammer a beer bottle which happened to be lying near by. Seated on the steps of the local tavern boarding house he fashioned glass arrowheads for an interested audience of Indians and half breeds which soon appeared. Later during the progress of the party down the Chippewa, people came for miles across country to meet the arrowmaker. The news of his presence had gone before. In that region the fame of his exploits continues to this day although his name has been forgotten.

Mr. Skavlem also possessed a rare knowledge of the geology, plant and animal life of his home region. Investigators in these natural science fields also frequently visited his Lake Koshkonong cottage home. He was often referred to as the "John Burroughs of Lake Koshkonong." His library in his Janesville home was a large and valuable one. He was a great reader and in his reading and studies kept up well with the progress of natural science and anthropology.

His grandparents were pioneer Scandinavian settlers of the Town of Newark, Rock County. Here he was born on October 3, 1846. In 1873 he married Dunnil Ommelstad of Plymouth and in 1880 moved to Janesville. On December 19, 1938, Mr. and Mrs. Skavlem celebrated their 65th wedding anniversary.

Mr. Skavlem held during his life several public offices in Rock County. He served as its sheriff and as a member of its county board of supervisors. He was a member of several Wisconsin historical and scientific societies. Archeologists, historians, museists and biologists throughout Wisconsin mourn the passing of this "grand old man." During the years of a long and busy life many young investigators have received help and real inspiration from him.

PROBLEMS IN PHYSICAL ANTHROPOLOGY IN WISCONSIN

Alton K. Fisher

It was generally believed until recently that the American Indians were a homogeneous people—a racial unit which showed but slight physical variation within its bounds. Less than 20 years ago a widely known American archeologist said that he believed studies of prehistoric Indian skeletons would show little physical variation among the various culture groups and therefore would be of little value in the solution of archeological problems.

The last 15 years, however, have seen great advances in American archeology. Great quantities of cultural and physical anthropological specimens have been collected. Studies of the skeletal material have been and are being made, and although the results of these studies are not yet conclusive, they indicate strongly that the numerous prehistoric Indian groups had varying physical peculiarities which now may become useful in helping to solve some of the problems in American archeology.

Sufficient work has already been done to show that the American Indian population was not homogeneous. The present available evidence indicates that in prehistoric times North and South America were populated over many centuries by successive migrations from Asia. Apparently all of these immigrants were members of that most numerous of human stocks—the Mongoloid.

Within the Mongoloid stock itself there is a great range of variation which has given rise to numerous sub-groups, and which makes it possible to distinguish an Eskimo from a Chinese, a Pottowatomie from a Japanese, a Siamese from a Magyar. Probably many of the migration waves which came to prehistoric America were distinct and different Mongoloid sub-groups. Very likely many of these sub-groups differed from preceding and succeeding waves in physical, linguistic, and cultural characteristics. These people spread over the western world, some of them perma-

nently establishing themselves in certain localities, while others settled down for only a short time and then were on the march again.

The migrations over the new land were slow, sometimes almost imperceptible. Throughout the centuries these journeys took them from one end of the continent to the other and sometimes part way back again.

Causes for these movements of the population may have been a changing food supply, a search for more desirable country, pressure from hostile neighbors, or a combination of these and other factors.

Those people who settled permanently in isolated localities developed a culture which in many cases was their original culture modified by the demands of their new environment. Their isolation often permitted the standardization of their physical characteristics. Those people who moved about or were in contact with migrating people frequently had their cultural and physical characters modified through their relations with their new associates.

All of these factors operating through many thousands of years produced a distinct cultural and racial evolution in the New World. The problem which faces anthropology is the development of an exact history of this evolutionary process and a description of the mechanisms through which the changes occurred. All of the component sciences of anthropology are required in the solution, and of these sciences physical anthropology is not the least.

A few of the questions in problems of prehistory which physical anthropology helps to answer are: Who were these people? What did they look like? Whom were they related to? Where did they come from? Who were their ancestors?

These are good questions, too, in a discussion of the prehistoric population of Wisconsin. Answering these questions about the Wisconsin area, however, is more difficult than for many other parts of the country. The reason is to be found in the geographical peculiarities of the region.

Wisconsin is on the western edge of the woodland area, and it is on the eastern edge of the great American plains. Wisconsin is at the head of the Mississippi valley and it is not far from the southern limits of the Canadian barren lands.

The St. Lawrence river and the Great Lakes provide an excellent route for travel between Wisconsin and the eastern part of the country. As a result, many eastern tribes journeyed to Wisconsin over that waterway, some of them making their homes here, and others soon moving on to the south and west. The Mississippi river provides a highway from the Gulf of Mexico to Wisconsin, and its tributaries connect it to lands lying at the feet of the Rocky and Allegheny mountains.

Is it any wonder, then, that Wisconsin should contain the remains of many cultures and peoples existing at one time or another within a radius of a thousand miles?

Some of these cultures and peoples were contemporaries; others were not. Sometimes the contemporaries lived close together, and in other instances hostilities kept them separate. Sometimes succeeding peoples dwelt upon the campsites of their predecessors, casting their refuse upon already ancient rubbish heaps, and burying their dead in already occupied cemeteries. Sometimes a people selected sites for their villages which had never been used prior to their arrival and were never used again after their departure.

This state of affairs would seem to be confusing, and the student of anthropology often finds it so. But there are advantages. The sites occupied by but a single group yield materials which enable the archeologist to reconstruct the culture of that group, and the associated cemeteries produce the skeletons which enable the physical anthropologist to determine the physical characteristics of the people. Sites occupied by several groups of people give clues which make it possible to determine the sequence of their occupancy.

To the physical anthropologist perhaps the first and most important question concerning the prehistoric population of Wisconsin is: What did the people look like? Obviously, the only way the question can be answered is by a careful study of the skeletons of the people under consideration.

A problem now arises. Where can an adequate supply of skeletal material for study be obtained? Scientific institutions, such as museums and universities, send archeological expeditions into the field to get anthropological data and specimens. But the funds available for this type of work are usually limited and as a result the skeletal collec-

tions in these institutions are not as adequate as they might be.

There is, however, another source of material. There are great numbers of amateur archeologists in the country who have made small private archeological collections. Often these collections contain one or more skulls and occasionally other parts of the skeleton. What a welcome addition these specimens would make to already existing but scant osteological collections!

In the private collection these bones do not usually form part of a series of studied specimens. Their scientific value is thus nil and their worth as decorative pieces is questionable.

If amateur archeologists were only aware of how much they could further the study of our prehistoric population by contributing specimens to institutions where research is carried on, it is probable that their interest in science might impel them to make the worthwhile sacrifice. Then, too, if these archeologists by avocation were aware of the importance and great need of prehistoric skeletons, they would take especial care to preserve for study not only the skulls but ALL parts of any skeleton found. They would be impelled by their interest in archeology to urge others who find ancient human bones in farming, engineering, and other occupations to preserve these specimens for study, for they are the last record this world shall ever have of a now vanished people. When an unattractive prehistoric bone is carelessly tossed aside, or idly ground into dust, a page is actually torn from the history of the human race.

After studying prehistoric skeletons and determining what the people looked like, an attempt is made to tell who they were. Physical characteristics will usually establish racial affinity without much difficulty, but it is necessary to exchange data with the archeologist—who has studied the cultural manifestations of this same people—before a reasonably accurate identification can be made. Having succeeded in this, we now have a moderately complete description of the bodies, customs, and material culture of the people under study.

It often happens that we are interested in knowing more about a people than details of their appearance, the mode

of their existence, their implements or their clothes. We want to know whom they were related to and where they originally came from. These questions bring new problems, but the solution requires the same technique used in answering the other questions. Again it is necessary to study the skeletons and cultural detritus from large numbers of prehistoric village sites not only from Wisconsin but from all over the continent and some day, perhaps, from all over the world.

By making maps of the distribution of the various racial groups we can learn the geographical areas which they occupied. By a similar treatment of cultural data it is possible to learn much of the distribution of culture traits. If the available information is complete and extensive enough it may be possible actually to trace out the routes of migration.

If careful stratigraphic studies are made of habitation sites all over the continent it will be possible to learn much of the time sequence of the population groups. It is interesting to note that tree ring studies in the Southwest have made it possible to give definite dates to sites occupied there in prehistoric times. Similar studies are being made for Wisconsin but the results have not yet been published.

The origin of the American Indians and their racial interrelationships are broad questions. Their host of sub-questions are not necessarily more simple to answer, but must be solved before it is possible to approach the larger issues intelligently. Archeological research in Wisconsin alone cannot determine the origin of the American Indian, nor determine the physical characteristics of all American Indians.

The job in Wisconsin at the moment is to discover (1) what the Indians who lived here looked like (2) who they were (3) when they lived here. Before the other problems related to prehistoric populations can be solved, archeological work in the various parts of the country must be completed. Prehistoric culture distribution is being worked out for Wisconsin with considerable success. Little progress has been made so far in determining the relative periods in which successive culture groups flourished, although recently obtained data is beginning to point the way. At present we know little about the personal appearance of prehistoric Indians in this region, largely because an adequate supply of material has not been available.

How can this condition be remedied? A closer co-operation between amateur archeologists and recognized scientific institutions will help tremendously. And it must be remembered that accuracy is vastly important in scientific work. Not only is it important to study a skull or skeleton, but it is equally important to know exactly where the specimen came from, exactly what the nature of the burial was, exactly what kind of pottery and artifacts were associated with the burial, and any other pertinent data.

Accompanied by such information, the skull or skeleton becomes a scientific specimen. Lacking this information it becomes a sophomoric relic.

INDI-EIKEN

Martha B. Watkins

The publication in the December, 1938, issue of The Wisconsin Archeologist of a paper on "Indian Tree Myths and Legends," contributed by Dorothy M. Brown, brings to mind another Wisconsin tree having Indian associations. This large oak tree, designated by the pioneer Norwegian settlers of the Town of Newark, Rock County, as the "Indi-Eiken" or "Indian Oak," stood by the side of a fine spring near a passing well-worn Indian trail. Both the spring and the tree are now gone.

This tree and its surroundings are briefly described by Halvor L. Skavlem in his book, "The Skavlem and Ödegaarden Families," a genealogical record and pioneer history of these pioneer families, published in 1915. "It was a very large dead-looking tree, there being but a shell of the outside left for two-thirds around, the inside being rotted and burned out. 'Our Folks' claimed that there was evidence of its having been used by the Indians as a fireplace more than once." A fire built in the hollow of its trunk was sheltered from the wind and burned longer and gave forth more heat than if built in the open.

This tree stood at a distance of about "forty rods" from the Skavlem house. It was a place where the Winnebago Indians traveling over this trail halted for rest and refreshment. Mr. Skavlem's grandfather, Halvor Aae, once had occasion to go to the spring in the dusk of the evening to get a bucket of water. "As he reached down into the 'water hole' to fill his bucket he noticed two men by a little fire they had kindled in the hollow side of a large tree near by. He greeted them 'good evening' in the Norwegian language. Receiving no reply he concluded to go over and investigate a bit. They proved to be two blanket Indians cooking some meat on a forked stick." As other redmen passing back and forth over this old pathway stopped at the tree and spring the big oak obtained the name of "Indi-Eiken," which members of the Skavlem family and other early Norwegian settlers gave to it. Among other Indians who halted here

is said to have been the noted Winnebago chief Spotted Arm (Mau ha kee tshump kaw) who had a village in the 1830's, on the Sugar River.

This trail, of which Mr. Skavlem gives a rather detailed description, ran towards the present site of Orfordville and on to the Sugar river. In his book Mr. Skavlem names the Indian chiefs of the Rock river Winnebago villages of this period and gives the location of their villages.

There are in various parts of Wisconsin other trees with present or former Indian associations, the interesting history of which should be collected and recorded while there is still the opportunity to do this.

SILVER INDIAN TRADE CROSS

The large and fine Indian silver cross shown in the frontispiece of this issue of The Wisconsin Archeologist is in the collection of George Flaskerd of Minneapolis, a member of the Minnesota Archeological Society. It is the second largest specimen of these Indian trade ornaments as yet found in Wisconsin or Minnesota. Its owner gives its dimensions as length 10⅜ inches, width 7 inches and thickness 1/32 of an inch.

Its roulette ornamentation is crude but interesting. This cross was found in 1889 by Geo. Oakes on the Fort Snelling Reservation, near Minneapolis, Minnesota. In several past issues of The Wisconsin Archeologist, Wisconsin silver and other trade crosses are described. The attention of the society should be called to others or to any other noteworthy Indian silver ornaments which may be found.

See The Wisconsin Archeologist, Vol. 9, No. 4 and Vol. 17, No. 4, New Series.

TRIANGULAR ARROWPOINTS

Charles E. Brown

The recent examination of a small box of unnotched triangular arrowpoints obtained during the excavation of an Indian site at Butte des Morts, Winnebago County, Wisconsin, by Mr. Arthur P. Kannenberg, for the Oshkosh Public Museum, showed triangular points of a considerable variety of form. All were of small size, thin and well chipped. All but two or three were made of flint, the others being made of quartzite. A study of these and similar points in Wisconsin collections has prompted an attempt at a simple and useful classification of triangular arrowpoints and such as may prove useful to collectors throughout the state. Many thousands of such points have been found in Wisconsin.

Class A

Unnotched triangular points with three sides of equal or nearly equal length (equilateral triangles). They are generally of small size and from one-half inch to one and a quarter inches in length. Most are thin, a few are diamond or lenticular in section.

Form 1. With three straight edges. This is the commonest form of triangular arrowpoint and is distributed pretty well over the length and breadth of the state.

Form 2. Similar to the foregoing but with the two sides serrated or saw toothed. Not a common form.

Form 3. With two straight sides and a concave base. A fairly common form.

Form 4. With straight sides and angular indented base. Rare form.

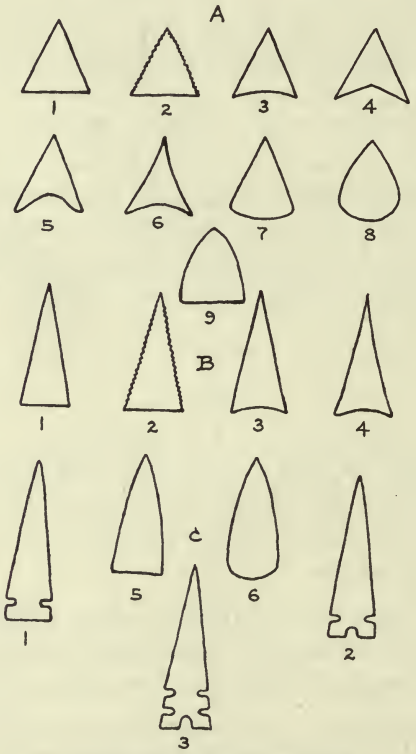
Form 5. Similar to the foregoing but with the base rather deeply concave, forming barbs. A rare form.

Form 6. With concave sides and base. A common form.

Form 7. With straight sides and a convex base. A fairly common form.

Form 8. With convex sides and base. A fairly common form.

Form 9. With convex sides and straight base. A fairly common form.



TRIANGULAR ARROWPOINTS
Plate 1

Class B

Unnotched triangular points with long sides and a narrow base (isosceles triangle). Length from 1¼ to 2 or more inches. Thin and generally well chipped.

Form 1. With straight sides and base. Common form, quite widely distributed.

Form 2. Similar to the foregoing with serrated or saw toothed sides and a straight base. Uncommon form.

Form 3. With the sides straight and a concave base. Not common.

Form 4. With sides and base concave. Not common.

Form 5. With convex sides and a straight base. Not common.

Form 6. With convex sides and base. Not common.

Class C

Notched triangular points. Long slender points. Called "Aztalan Points."

Form 1. With round or square notches on the sides near the base.

Form 2. Similar to the foregoing but with a round or square notch in the base.

Form 3. Sides with two notches, base notched. Rare form.

Fine specimens of these three forms have been found on and near the site of the enclosure at Aztalan, on the Crawfish river, in Jefferson County. Very few have been found elsewhere. In the Buffalo Lake and Lake Puckaway regions in Wisconsin numerous quartzite triangular points have been found on some village sites.

In Recent Archeological Literature

A mass of information concerning triangular flint arrowpoints, their uses and distribution has been published. A few references to such points which have appeared in recent archeological reports may be quoted.

Dr. Warren K. Moorehead in "A Report of the Susquehanna Expedition," Andover, 1938, mentions the finding of large numbers of the very large Algonkin triangular points on the mainland. "On Great Island the triangular with

equilateral sides predominates. The fine isosceles triangular point of the later Iroquois, made of the finest translucent flint, is found here and there, and especially where Iroquois pottery fragments predominate. The older Andaste triangular points recovered from fire pits are not so fine." (Archeology of the West Branch in Pennsylvania.)

John F. Bradley, archaeologist, describes and figures six triangular points of broad based forms found in a rock-shelter at Fort Ticonderoga. (Bulletin of the Champlain Valley Archeological Society, December, 1937.)

Donald A. Cadzow, archeologist of the Pennsylvania Historical Commission, in "Archeological Studies of the Susquehannock Indians of Pennsylvania," Harrisburg, 1936, says: "Like their linguistic relatives to the north and south the Susquehannocks favored the triangular stone arrow-point." Those which he illustrates have both straight and concave bases, some have concave or convex sides.

William A. Ritchie, in his description of "A Prehistoric Fortified Village Site at Canandaigua, N. Y.," says: "Probably all of the projectile points were used as arrows, the javelin and spearpoint never yet appearing in this horizon. They are uniformly thin, finely flaked, and predominately triangular in shape, with slightly concave bases. The length range is from 7/8" to 2¾", but only two are over 1¾" long. These reposed among the bones of human skeletons." Some were broken. "Many of the latter were no doubt discarded at the village where new points were refitted to replace those broken in the hunt." This was a Seneca site. (Rochester Museum of Arts and Sciences, 1936.)

In a report on "A Unique Prehistoric Workshop Site," in Meredith Township, Delaware County, N. Y., Mr. Ritchie illustrates a number of triangular points. Some of these have concave curved and others indented bases. (Rochester Museum of Arts and Sciences, April, 1938.)

W. J. Wintemberg in his report on the Roebuck Prehistoric Village Site, Grenville County, Ontario, says: "A

few of the stone points are of the triangular type generally called "war points." (Bulletin No. 83, National Museum of Canada, 1936.)

Emerson F. Greenman in his report on "The Younge Site" in Lapeer County, Michigan, mentions the finding of triangular unnotched and notched points. (Michigan Museum of Anthropology, No. 6, 1937.)

"An Analysis of the Fort Ancient Culture" shows triangular arrowpoints with a narrow base, and those with serrated edges to be among the culture determinants for the Fort Ancient Aspect of the Fort Ancient Culture. (Michigan Museum of Anthropology, Ann Arbor, March, 1935.)

Waldo R. Wedel in "An Introduction to Pawnee Archaeology," Nebraska, says: "Triangular unnotched points appear to be the rule at the earlier sites. They are seldom more than 1¼ inches long or more than ⅝ of an inch wide, quite thin and generally of good workmanship." (Bulletin 112, Bureau of American Ethnology.)

In his paper "Stone Art," published in the 1891-92 Report of the Bureau of American Ethnology, Gerard Fowke describes nine forms of triangular points and gives their distribution as then known.

PIPESTONE

Pipestone, Minnesota.—Pipestone today, a hustling city of nearly 4,000 souls, nestles down in the southwestern corner of the state of Minnesota; the county bordering on South Dakota on the west, and twenty miles to the south is the Iowa line. Four railroads and three trunk highways make the city highly accessible from all directions.

The Government Indian Training School with 250 pupils is located here on the reservation adjacent to the city. Pipestone also possesses a handsome Harmon Playfield with a large Municipal swimming pool, the city having been designated in the Harmon Foundation award, as one of the 52 outstanding cities in its class in the United States.

The city of Pipestone is 1,738 feet above mean sea level. The soil of the farm land in the county is rich in fertility.

The history of Pipestone differs entirely from that of all other points in America.

While the early Red Man fought always to hold that which he rightly claimed as his own; while white men settlers were murdered, scalped; while blood flowed unstintingly between savage, warring tribes; there was ever one place where peace pervaded; where all tribes gathered under the benediction of the Great Spirit; where they could meet around the Council Fires, smoke the Peace Pipe, and carve the soft red rock from the Sacred Quarry, which they truly believed was the flesh of their fathers.

It was here along the stream known as the Pipestone, its beautiful precipice and cataract unmarred by the white marauders, where were still to be seen the hallowed tracks of giant birds which had rested on the ledge of Red Rock on the edge of the Coteau des Prairies; where lingered the shadows of the mystic Three Sisters, giant glacial boulders; and where later the Great Spirit hatched out of an egg, in a clap of thunder, the first man, from whom all succeeding tribes of Red Men emanated—it was this sacred spot, his Garden of Eden—that the Indian most jealously guarded.

George Catlin, the first white man to succeed in reaching the forbidden ground, came here in 1836. Near the present site of St. Peter, Catlin and his guide were met by a band of Sioux Indians who warned them that white men were not permitted to trespass on their sacred ground and that to proceed farther would endanger their lives. They pleaded that the red stone was a part of their flesh, and that it would be sacrilegious for white man to touch it or take it away.

Catlin, however, pressed on, and upon his arrival wrote: "The rock on which I stand to write is the summit of a precipice 30 feet high, extending two miles in length and much of the way polished as if a liquid glazing had been poured over its surface. Impressed deeply in the solid rock are the footsteps of the Great Spirit, where he once stood. A few yards from us leaps a beautiful stream from the top of the precipice into a deep basin below, and on the surface of the rocks are various marks and their sculptured hieroglyphics, their wakans, totems and medicines."

The Nicollet Expedition

Six explorers under the command of John N. Nicollet, all in the employ of the Government, and known as The Nicollet Expedition, visited the Pipestone quarries two years later, in 1838. Their three day camp site was marked by the carvings of their initials in the rocks on the upper ledge. This spot has since been appropriately marked with a bronze tablet, placed there by the Daughters of the American Revolution.—Catholic Daily Tribune, Dubuque, Ia. Courtesy of Sister M. Macaria Murphy, Odanah, Wis.

KITCHEN ARCHAEOLOGY

There is little doubt about the antiquity of mankind in Europe, Asia, and Africa, where tons of crude tools, weapons, bones of extinct animals, kitchen middens, rock carvings, and paintings attest a long line of ancestors who dwelt in caves. But America can boast not one cave culture unquestionably 2,000 years old.

While there's much work to be done before researchers will be able to say without argument that the Americas were occupied by men 20,000 years ago, still all indications at present, including the new find of four primitive cultures in the Palos Verdes hills of California, point to human occupation much earlier than the usual 2,000 years allowed by conservatives. Twenty-eight feet below the level of dunes Southwest Museum researchers found clam shells, mortars, pestles, arrowheads and playthings.

From isolated diggings all over North America, circumstantial evidence of cultures older than 2,000 years is accumulating. There are the Folsom and Yuma spear-points, for example, found embedded in the bones of extinct bison and mastodon; there is Prof. A. Jenks' Minnesota-man; "Jerry," the Sauk Valley-man of Henry Retzek; the find of ancient relics near Santa Barbara, the Vero-man of Florida, and the pre-Indian throwing sticks, baskets and sharpened stones found by Carnegie Institution diggers in Oregon last summer.

Long have archaeologists neglected the study of human history in North America, choosing more prolific sources elsewhere. But any day now, readers may expect to hear a final decision on whether ancient man is to be granted American citizenship. (Christian Science Monitor)

ARCHEOLOGICAL NOTES

The American Anthropological Association, American Folklore Society and Society for American Archaeology held annual and regional meetings at the Commodore Hotel, New York City, December 27-30, 1938.

Dr. J. P. Ruyle, president of the Illinois State Archaeological Society, has brought for the consideration of The Wisconsin Archeological Society a proposal to organize a federation of Mississippi Valley archaeological societies.

Col. Fain White King has been appointed research director of the Division of Archaeology of the Department of Conservation of the Commonwealth of Kentucky. We offer our congratulations.

Publications

Mr. J. W. Curran, its editor, has published in The Sault Daily Star, Sault Ste. Marie, Canada, a very interesting series of articles on the early Norse discovery and exploration of North America.

The Southwest Museum, Los Angeles, California, announces the appearance of the second publication of the Frederick Webb Hodge Anniversary Publication Fund. This is entitled "Inca Treasure as Depicted by Spanish Historians," author Dr. Samuel Kirkland Lothrop.

The University of California Press, Berkeley, California, announces the publication of a volume, "Essays in Anthropology in Honor of Alfred Louis Kroeber." In it "are thirty-six essays, on a variety of anthropological subjects, by anthropologists in this country and abroad, in appreciation for the scholar and affection for the man." The Press has also printed a book, "Singing for Power," by Ruth Murray Underhill. It tells of the song magic of the Papago Indians of southern Arizona. Cost $2.00.

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Chief Oshkosh Relics

Aboriginal Skin Dressing

Lake Winnebago Legends

PUBLISHED QUARTERLY BY THE
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MILWAUKEE

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CHIEF OSHKOSH RELICS
Oshkosh Public Museum

The Wisconsin Archeologist

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CHIEF OSHKOSH RELICS

Ralph N. Buckstaff

Since the opening of the Oshkosh Public Museum we have been interested in collecting objects formerly in the possession of the noted Menominee Chief Oshkosh after whom the city was named.

These pieces no doubt were obtained by him through purchase, gift or trade from the white men.

In 1931 the writer bought from Reginald Oshkosh a number of his grandfather's belongings. These, together with a number of other gifts donated by interested citizens, form the present collection of Chief Oshkosh material.

In the following paragraphs these articles, now on display in the Oshkosh Public Museum, are described.

An American Flag: This flag measures five feet eight inches in width and nine feet ten inches in length, and was hand made. The blue field is three feet seven inches by four feet two inches. The thirty-one crudely cut stars have five points each. They are arranged in five horizontal rows, the middle one having seven stars and the remaining rows six stars each. This would place the making of the flag between the years 1848 and 1850. The stripes measure five and a quarter inches wide and the greatest portion of the bottom one is missing. The frayed and ragged condition of the flag indicates that it had hard usage.

Two Presidential Medals: This description of these is taken from The Wisconsin Archeologist, Volume XVI, number four, November, 1936.

"One of these was given to the Chief at the treaty held at Butte des Morts in 1848, and was issued by President James K. Polk, in 1845. It weighs three ounces, is two inches in diameter and is three-sixteenths of an inch in thickness. The other is a silver peace medal given to this noted Menominee Chief at the treaty of Prairie du Chien in 1828. It was issued by President John Quincy Adams in 1825, and weighs four ounces, is two and three-eighths inches in diameter and is one-eighth inch in thickness." The profiles of the two presidents are shown in relief on one side of each of the medals.

Glass Beads: When the Menominee Indians traded some of their territory to the white men, they received as part payment a bundle of glass beads. Those in the Oshkosh collection consist of nine strands varying in length from thirty-one to forty-five inches. The cylindrical, opaque, white beads are eleven-sixteenths to fifteen-sixteenths of an inch long and five thirty-seconds of an inch in diameter. The hexagonal glossy black beads are three thirty-seconds of an inch in length and three thirty-seconds of an inch in width. These strands are looped and tied with red ribbon. A necklace consisting of elks' teeth and glass beads is another interesting item once belonging to the Chief. It is made of twenty-three elks' teeth, each tooth being separated from the next by two green glass beads. Of these beads twenty-two are transparent and twenty-six opaque.

Large Bear Trap: This trap, used by the Chief, measures twenty-one inches across. It is very rusty and of no practical use now. The jaws of the trap are gone but the two springs on either side remain.

Fire Iron: This iron, used by the Chief, was made of a file bent in a loop at both ends so it could be held firmly between the closed fingers. Each end of the loop was also bent in a circle so as not to injure the palm of the hand. The striking edge of this iron shows a great deal of wear. Its size is one and one-half inches wide and three-sixteenths of an inch long. A piece of flint and a small portion of punk complete this equipment. The three articles were kept in a

bag made of two different colors of cloth; the red pieces have black polka dots and the blue center has small white marks. The bag is closed with a drawstring.

Epaulette: All that is left of an army uniform, given the Chief by an officer at Fort Howard, is an epaulette measuring two and three-fourths by five and three-fourths inches. The only button on the epaulette is hemispherical in shape and has an eagle with outspread wings and a shield on its breast bearing the letter I. Twelve small and seventeen large tassels complete the decorations of this shoulder badge.

All the foregoing articles were collected from time to time by the writer.

Pipe: The Chief's pipe, given to the museum by Ernest Oshkosh, measures thirty-seven and one-half inches overall in length. The wooden stem is of ash two inches wide, five to seven-sixteenths of an inch thick and thirty-two and one-half inches long. The pipe is made of catlinite. The base is four and seven-eighths inches long and one inch in diameter; its front is painted. The bowl is conical in shape, two inches high, one and one-half inches across the top and seven-eighths of an inch wide at the base. The opening for the tobacco is eleven-sixteenths of an inch in diameter. The end of the pipe, where it is joined by the stem, is inlaid with three lead bands. The first is seven-sixteenths of an inch wide and the other two are three thirty-seconds of an inch wide. These last two strips of lead are one-eighth of an inch apart. The second band is joined to the wider at four places, while the outer strip is connected to the second at two places. The base of the pipe has been broken close to the bowl and has been mended with lead.

Daguerreotype: The daguerreotype of the Chief was presented to the museum by Mrs. Harriet H. Whitney Lewis. The picture itself measures two and one-half inches by two and seven-eighths inches and is set in a tooled leather case three and one-fourth inches by three and three-fourths inches in size. In a letter the donor explains that Oshkosh was reluctant about having his picture taken, but he did

so after her father had posed for his. The stovepipe hat worn by the Chief was adorned with a pair of red suspenders and on the crown was placed a coonskin cap. These items may plainly be seen in the photograph. Mrs. Lewis adds that Oshkosh was highly pleased with the daguerreotype after he saw it.

Goblet, Decanter, Brass Kettle, and Wooden Spoon: These articles were donated by Mrs. Emma Owen.

The goblet is made of clear glass with flaring sides. Its height is four and seven-eighths inches and the top has a diameter of two and seven-sixteenths inches. Somewhat below the top the sides are octagonal in form, and the pattern resembles the flute type described in Ruth Webb Lee's book on American glass.

The decanter, like the goblet, is made of clear glass. Its height is eight and one-fourth inches and the diameter in the widest part is four inches. The neck is encircled by two heavy glass rings. The mouth is also surrounded by a heavy rim of glass. The stopper is hollow and cone shaped with a narrow neck. The mouth, bottom and sides show many scratches.

The brass kettle is five and three-fourths inches high and eight inches across the top and has flaring sides. This cooking utensil was said to have been used by the Chief in cooking herbs for his medicines.

The wooden spoon is 20 inches long and made of maple. Its bowl measures six and one-half inches by five and three-fourths inches, the depth is one and three-sixteenths inches. The handle is fifteen inches long and seven-sixteenths inches thick. It has two triangular perforations whose apices point towards the middle of the handle. The center is rectangular, two inches by one and one-fourth inches. This part of the spoon is decorated with a carved flower of five petals set in a stippled background. The outer edges of the handle, as well as the triangular openings, are outlined with a small groove. The handle is terminated by a knob one and five-eighths by one and one-eighth inches. This is carved with a four petal flower set in a stippled background.

Mrs. Henry Barber donated the Chief's earthenware rum jug. This stands nine and one-fourth inches high, is grey in color and has about a gallon capacity. The neck is very short, the top flat and broad.

Mr. A. C. McComb donated the remains of the knife. The handle is missing and the blade is very rusty; it measures one and one-half inches wide and five and three-fourths inches long. This knife is said to have been used by Oshkosh in the war against Black Hawk in 1852.

Mr. William Stude has given the museum a knife whose blade is seven and five-eighths inches long. On this blade is the imprint Lamson Goodnow & Co., S. Falls Works. The handle is of wood five and one-half inches in length; the end is in the form of a hook. The sheath is of leather, machine sewed. Its decoration consists of two short and one long row of round metal studs three-eighths and five-eighths of an inch in diameter. The Chief carried this knife wherever he went.

The collection is arranged in a large frame, in the center of which is an oil painting of the Chief, painted by Miss Agnes Wainwright of Green Bay as a WPA Art Project. Chief Oshkosh is shown wearing a buffalo head dress, which is now the property of the American Museum of Natural History.

Conclusion

The collection from an archeological view tells something of the Chief's social life in its adaptation to the white man's way of making fire, his use of spirits, and his method of trapping.

His Indian instinct is shown by the possession of an elk tooth necklace and glass beads, both of which are prized greatly by the red man.

The loyalty of the Chief to the government is evidenced by the frequent displaying of the American flag, which shows much wear.

The relics from a historical view are of great importance to the community because of their former ownership by Chief Oshkosh.

INDIAN SPIRIT TREE AND SPRING

Arthur P. Kannenberg

About a quarter of a mile northwest of Blacksmith Shop Lake, in the southeastern corner of the Menominee Indian Reservation, in Shawano County, Wisconsin, a large oak tree stands at the base of a hill, and beside a very active spring. The tree is about three feet in diameter.

In the spring of the year 1910 the writer and John V. Satterlee of Keshena first visited this tree and the spring. The spring was then about six feet across. It was located beneath the roots of the tree with a boiling bubbling center and a clean sandy bottom, was crystal clear and the water icy cold.

On the occasion of this visit to this locality "Uncle" John approached the spring in a very cautious manner. Taking a pole about eight feet in length he stood on the brink of the spring with one foot and braced himself by resting the other on a leaning stump. He thrust the pole down into the center of the spring where it disappeared from sight. After about forty seconds the pole was cast out again for its full length. It shot up with such force as to suggest that it might have been thrown by a catapult.

"Uncle" John then exclaimed, "Wah! the underground spirits are angered by our intrusion. We had better hurry away before any harm comes to us." He said that it was the custom of the pagan Indians who chanced to pass this spot to make a sacrifice offering to the spirit in the spring, of tobacco, maple sugar or of any choice object which they had on their persons at the time. It was known that Indian treaty medals, money and other valuables had thus been offered to appease the anger or gain the good will of the spirit.

Carved in the trunk of the tree was the face of an Indian. This carving, done many years ago, was supposed to represent the face of the spirit guardian of the spring.

Both the tree and the spring are still in existence. A visit to the site under the guidance of "Uncle" John would be very interesting. Although a devout member of the

Catholic church, this fine old man has a great respect for the deities of his pagan Indian tribesmen.

The stories of other spirit-inhabited Wisconsin springs have been published in a paper contributed by Dorothy Moulding Brown to a recent issue of The Wisconsin Archeologist.* On the Menominee Reservation are several other springs believed by superstitious redmen to be spirit abodes. The belief in water spirits was widespread among Wisconsin tribes. In the Oshkosh Public Museum are many Indian artifacts recovered from springs.

*V. 18, No. 3, N. S., pp. 79-86.

ABORIGINAL SKIN DRESSING

H. W. Kuhm

Leather was an important commodity to the aborigines. Thrown entirely on their own resources in their struggle for existence, they learned to shelter themselves in lodges made of skins, and to clothe themselves in the tanned skins of animals.

Leather was cut and sewn into various types of clothing, as shirts, mantles, leggings, skirts, hoods and moccasins. It could also be fashioned into such utensils and implements as bags, quivers, shields, drums and rattles. In strips it served as thongs. By some tribes it was even fashioned into boats.

Due to "grease-burn," untanned hides did not keep over summer. Insects further took their toll of furs and robes unless these had been prepared by tanning. So the aborigines, of necessity, became skillful and adept in the art of dressing skins.

The skins of animals, by dressing, were modified so as to arrest the proneness to decomposition which characterizes unprepared skins, and to give them greatly increased strength, toughness, and pliancy, with insolubility and unalterability in water.

In the early Spanish narrative of Gomara, written nearly four centuries ago, the writer speaks of the American Indians and the buffalo, which in those days roamed over a wide region from the Rocky Mountains to near the Atlantic in prodigious numbers. "Of them they eat, they apparel, they shooe themselves; and of their hides they make many things, as houses, shooes, apparel, and ropes; and of their calves-skinnes, budgets (buckets), wherein they drawe and keepe water." (Gomara, in Hakluyt, Vol. III, p. 382, 1554.)

It will help us to obtain a more adequate conception of the amount of work on peltries by our Wisconsin aborigines alone to consider for a moment the great number and variety of animals whose skins were converted into leather in this region.

Mention of aboriginal skin dressing invariably recalls to mind the deer, bear and beaver, but in order to properly

appraise the industry under consideration, a list of the animals whose skins are known to have been used by our Wisconsin aborigines is apropos.

Included thus are the bay lynx or wild cat, the Canada lynx, the gray wolf, the red fox, gray fox, the fisher; the pine martin or American sable, the weasel, the mink, the wolverine; the American badger, the common skunk, the American otter, the black bear, the raccoon; the bison or American buffalo; the moose, the American elk or wapiti; Virginia deer, common mole, fox, red and gray squirrel; chipmunk, gopher, woodchuck, American beaver, muskrat, porcupine, opossum, and jack and cottontail rabbits.

Small quadrupeds, such as foxes and weasels, were skinned by stripping the entire animal through its mouth without making a single cut in the skin.

Birds were opened at the breast, and the body taken out through this small hole; the head, wings and legs being cut off at the neck and joints.

Ducks were frequently skinned by cutting the skin around the head and the outer joints of the wings and legs, and stripping it off. The skins were then cleaned by sucking out the fat and chewing them.

In 1862, F. V. Hayden, in his "Contributions to the Ethnography and Philology of the Indian Tribes of the Missouri Valley," wrote: "The animals inhabiting the Dakota country, and hunted by them for clothing, food, and for the purposes of barter, are buffalo, elk, black-and-white-tailed deer, big-horn antelope, wolves of several kinds, red and gray foxes, a few beaver and otter, grizzly bear, badger, skunk, porcupine, rabbits, muskrats and a few panthers in the mountainous parts. Of all those just mentioned, the buffalo is the most numerous and most necessary to their support. The skin is used to make their lodges and clothes. In the proper season, from the beginning of October until the first of March, the skins are dressed with the hair remaining on them, and are either worn by themselves or exchanged with the traders."

In the early days the Indians hunted to satisfy their own wants; later, in addition to their own needs, for the purpose of supplying the traders.

As a slight index of the extent of the early fur trade, I quote Marston, who recorded that in the winter of 1819-

1820, "the traders, including the peltries received near Fort Edwards, collected of the Sauk and Fox Indians during this season, nine hundred and eighty packs. They consisted of 2,760 Beaver skins; 922 Otter; 13,400 Raccoon; 12,900 Musk Rat; 500 Mink; 200 Wild Cat; 680 Bear skins; 28,600 Deer. Whole number, 60,002."

To comprehend the process of aboriginal tanning it is helpful to observe, initially, the progressive steps in modern tanning, where the methods of procedure are as follows:

1. Salted or dried hides are soaked to make them pliable, washed to remove blood and dirt, and the extraneous flesh taken off with a flesher, an instrument like a drawing knife, sharp on one edge and dull and smooth on the other.

2. The cleaned hides are then placed in a vat of lime water for a few days, which opens the pores, loosens the hair, and combines with the oily matter in the hide to form a soap, a process referred to as saponification. Putrefaction softening is also resorted to for the removal of hair.

3. The hides are then rubbed down with the smooth side of the flesher, the hair removed, and the skin made as pure and clean as possible, thus rendering it porous for the reception of tannin.

4. The hides are then suspended in a series of tan-pits, in which the water is increasingly charged with tannic acid, until the hide is converted into leather.

5. After rinsing, the hides are scoured. I wish to emphasize that the whole operation up to this point is merely a modern elaboration, through machinery and chemicals, of the earlier aboriginal hand processes.

6. The subsequent processes of drying, oiling, sweating and pressing are varied with the uses of leather.

The problem of removing the hair without impairing the hide, of introducing some antiseptic substance within the texture, the breaking up of the fibrous tissue, and the rendering of the hide to make it as pliable as possible were solved by the aborigines and merely adapted and elaborated upon by their modern successors.

The aboriginal artisans of leather craft were, for the most part, women, for in aboriginal times, the division of labor between the sexes was strongly fixed by custom: the men were busy in the more strenuous pursuits of hunting, fishing, and warfare; the dressing of skins, like the work of cultivating the garden beds, the weaving of textiles and baskets, and the making of pottery, was the specific work of the women.

In order that we may better comprehend the significance of her part, let us follow an aboriginal woman through the task of dressing a skin. With a sharp flint flake for a knife, she carefully removes the skin of the slain animal, fleshes the hide, then dresses it with brains; smokes it, curries it, and breaks it with implements of stone and bone.

In time various tribes came to have procedures of skin dressing peculiar to themselves.

For a fine description of the tanning process of the Winnebago tribe of Wisconsin we are indebted to Alanson Skinner, who, in his "Anthropological Papers," Part II, pages 289-290, records:

"After the skin has been removed, the hair is scraped from it. During this process the skin is hung over an obliquely inclined surface. The beaming tool is then grasped in both hands and pushed away from the user against the grain of the hair over the skin where it lies on the smooth surface of the stick or log. This process is the same as that followed by the Northern Ojibwa and Eastern Cree.

"The next step is to stretch the skin on a square, upright frame. A fleshing tool is then brought to bear, although the beamer is often made to answer this same purpose. When the skin has been fleshed, it is soaked in a mixture of deer brains and water. No grease is added. This preparation is kept in liquid form in a pail and lasts for some time. After remaining in the brain fluid for a time, the skin is taken and thoroughly washed. Then it is taken by the tanner—who is always a woman—and dried.

"While the skin is drying, it is rubbed with a wooden spatula to make it flexible. It is now ready for the last step —smoking.

"For this process it is first sewed up into a cylindrical shape, and the upper end is tied together to form a bag. By this closed upper end it is suspended over a shallow hole from a stick driven obliquely into the ground at an angle of about 45 degrees. In the hole a fire is built with dried wood. The open lower edge of the skin bag is pegged or fastened to the ground about the edge of the hole."

In Bulletin 86, of the Bureau of Ethnology, Frances Densmore records the Chippewa (Ojibwa) method of skin dressing:

"Otter or other small skins were prepared as follows: the skinning was started at the hind quarter, the hide being drawn forward and the head left on the hide. This was then stretched on a frame. A long frame, as for an otter hide, would have two pegs near the corners at the wide end, these pegs being put through the hide, then the frame, and then the hide again, to keep it taut.

"When dry the hide was removed from the frame, this being the form in which the hides were sold to the traders. If the hide was to be used for a medicine bag it was not turned and put on the frame, but dried right side out, stuffed with dry grass.

"A deer hide was spread on the ground and sheared with a sharp knife; it was then soaked in clean water for two days, or for a night, after which the rest of the hair was scraped off with an instrument consisting of an iron blade set in a handle. The hide was spread on a log which was braced against the root of a tree.

"In tanning a deer hide the flesh next to the hide was removed by laying the hide over the top of a post so it hung down loosely all around. Four cuts were then made in the fleshy tissue, where the hide rested on top of the pole. Beginning at these cuts, the tissue was worked loose by means of a bone implement, and entirely removed. This implement was made of the leg bone of a moose. It was fastened to the upper arm of the worker by means of a thong, enabling her to use it more easily. The brains of the deer were rubbed on the hide to soften it, as the hide had very little oil in it."

The usual method of dressing buffalo, elk and other large pelts was by immersing them for several days under a lye

from wood ashes and water, according to Otis T. Mason, in the United States National Museum Report for 1889.

After soaking in this lye solution, the hair could be readily removed, when they were stretched upon a frame, or upon the ground with stakes or pins driven through the edges into the ground, where they remained for several days, with the brains of the animals spread over them, and at last finished by "graining" by the squaws, who used a sharpened bone, the shoulder blade or other large bone of the animal, sharpened at the edge, somewhat like an adze, with the edge of which they scraped the fleshy side of the skin, bearing on it with the weight of their bodies, thereby drying and softening the skin and fitting it for use.

Smoke Curing of Skins

Many skins went through another process, which gave them a greater value and rendered them more serviceable—that is, the process of smoke-curing.

For this, a small hole was dug in the ground, and a fire built in it with rotten wood, so as to produce a great quantity of smoke without much blaze, and several small poles of the proper length stuck in the ground around it, drawn and fastened together at the top, around which the skin was wrapped to form a tent, generally sewed together at the edges to secure the smoke within it. In this the skins to be smoked were placed, and in this condition the tent stood a day or two inclosing the smoke. By this process the skins acquired a quality which enabled them, despite being wet many times, to dry soft and pliant.

Smoking also served to color the skins. They were dried over smouldering fires of dry willow for yellow color and green willow for brown.

Referring to the smoke coloring of deer hide, Densmore, in "Chippewa Customs," states that "if several hides were to be smoked, they were sewed together in such a manner that they formed a conical shape. A hole was dug about 18 inches in diameter and 9 inches deep. Over this a framework was constructed that resembled a small tipi frame. The hide was suspended over this framework and drawn down over it, the circle of cloth around the lower edge of

the hide being a little larger than the circumference of the hole, so that it could be spread on the ground and held down by heavy sticks laid flat on the ground. A fire had previously been made in the hole, dry corncobs being used for the purpose. This fire smolders slowly, the smoke giving to the hide the golden yellow color. The hide is almost white before being colored in this manner."

The Act of Greasing

In the act of greasing the hide, animal brains were used. Sometimes the liver of the animals, which had been carefully retained for that purpose, was used in place of animal brains. On occasion, warm meat broth is known to have been used.

When deer brains were scarce, fish oil was used as a substitute in some instances. (Wis. Archeo., N. S. Vol. 7, No. 2, p. 98—"Wisconsin Indian Fishing—Primitive and Modern.")

Immediately after skinning a deer, the Indian cut open its head and procured the brains. To keep from spoiling, if not used immediately, the brains were partly cooked, later soaked and squeezed by hand until reduced to a paste.

Preparing Buckskin

Immediately after the animal was killed, the skin, having all the hair scraped off, was stretched tightly on a frame. It was left until it became dry as parchment, then rubbed over with the brains of the animal, which imparted oil to it. It was then steeped in warm water, and dried in smoke, two women stretching it all the while it was drying. It was then again wetted and wound tightly around a tree, from which it was then taken, smoked and drawn by the women as before. When nearly dry, it was rubbed with the hands, as in washing, until it was soft and pliable; then it was ready for use.

Following is another aboriginal method of rendering a hide sufficiently soft and pliant: a twisted sinew, about as thick as one's finger, was fastened at each end to a post or tree, about five feet from the ground. The hide was put through this and twisted back and forth.

Skin Dressing Implements

Knives

To remove the hide of a slain animal the aborigines used knives of stone and copper, and, after the advent of the white man, trade knives of iron.

Fleshers and Scrapers

Among the Sioux, the hides were stretched and dried as soon as possible after they were taken from the animals. When a hide was stretched on the ground, wooden pins were driven through holes along the borders of the hide. While the hide was still "green," i. e., fresh, the women scraped it on the under side by pushing a flesher over its surface, thus removing the superfluous flesh. The flesher was formed from the lower bone of an elk's leg, which had been made thin by scraping or striking. The lower end was shapened by striking, having several teeth-like projections.

A withe was tied to the upper end, and this was secured to the arms of the women, just above the wrist.

When the hide was dry the women stretched it again upon the ground, and proceeded to make it thinner and lighter by using another implement, the scraper, which they moved toward them after the manner of an adze.

The scraper was formed from an elk horn, to the lower end of which was fastened a piece of stone or, in more recent times, a piece of iron, for a tip or blade.

In reference to the use of these scrapers by the Indian tanners, George Overton, in his article on "The Indians of Winnebago County," (Wis. Archeo., N. S. Vol. 11, No. 3), states: "The Indians were very skillful tanners. A part of their process required the use of scrapers. A very large number of flint scrapers of different sizes were used, but all had one end rounded off from a flat side, making a cutting edge. I have been told that some of our most skillful tanners of today use an exactly similar tool, and Dr. M. R. Gilmore is quoted as having seen this type of implement so used by the Sioux."

Skin dressing implements of the Sioux are described in Maximilian's Travels, as follows:

"They had killed a large elk, the skin of which the women were employed in dressing. They had stretched it out, by means of leather straps, on the ground near the tent, and the women were scraping off the particles of flesh and fat with a well-contrived instrument made of bone, sharpened at one end, and furnished with little teeth like a saw, and at the other end with a strap, which is fastened around the wrist. The skin is scraped with the sharp edge of the instrument until it is perfectly clean. Several Indians have iron teeth fixed in this bone. In another tent the women were dressing skins, either with a pumice-stone or with the toothed instrument described before." ("Travels in the Interior of North America." 1843.)

A drawing by Bodmer, reproduced by Maximilian on page 151 of the work cited, represents a small group of skin tipis, of the type mentioned in the narrative. The bone implement mentioned by Maximilian is being used by the women to remove particles of flesh from the skin of the recently killed elk, the implement belonging to the well-known type which was extensively used throughout the region. It was formed of the large bones of the leg of the buffalo, elk, or moose. Many old examples are preserved in the National Museum at Washington, D. C.

An aboriginal skin dressing tool, found in the excavations of Aztalan, Jefferson county, Wisconsin, by the Milwaukee public museum expedition in 1919, is described by Dr. S. A. Barrett as follows:

"The section of rib shown in plate 62, Figure 7, has both its edges worked off, as if from use as an implement. This may perhaps be a portion of a skin dressing tool. Such skin dressing tools made of ribs are usually longer; this one, however, shows burning at one end, which would account for its present length." ("Ancient Aztalan." Milw. Pub. Museum Bulletin, Vol. XIII, p. 288, 1933.)

Densmore, in "Chippewa Customs," mentions an odd bone implement used in skin dressing, stating:

"Another method of softening a small flat hide was to rub the fur side with a bone implement called odjic'iboda' gun. This implement was the thigh bone of the deer, bear, or other large animal. The bone had an opening in it, through which the hide was pulled back and forth. If there

was a little rough place in the hide, they 'erased' it by rubbing on the inside with a small, smooth bone."

Skin Lodges

By reason of the roving disposition of the northern tribes, especially the plains Indians west of the Mississippi, it was not possible for them to erect and maintain permanent villages. So the skin-covered lodge came to serve them as a shelter easily and quickly raised and readily transported from place to place as requirements and desires made necessary.

The temporary, quickly-raised shelters of the Ojibwa were described by Tanner, who learned to make them from the people with whom he remained many years. Referring to a journey up the valley of the Assiniboin, he wrote: "In bad weather, we used to make a little lodge, and cover it with three or four fresh buffalo hides, and these being soon frozen, made a strong shelter from wind and snow." (Tanner, John. 1883.)

Maximilian, Prince of Wied, writing in his narrative of 1883, gives an excellent description of the skin-covered tipi of the Sioux:

"The tents of the Sioux are high pointed cones, made of strong poles, covered with buffalo skins, closely sewed together. These skins are scraped on both sides, so that they become as transparent as parchment, and give free admission to the light. At the top, where the poles meet, or cross each other, there is an opening to let out the smoke, which they endeavor to close by a piece of the skin covering of the tent, fixed to a separate pole standing upright, and fastened to the upper part of the covering on the side from which the wind blows. The door is a slit, in front of the tent, which is generally closed by another piece of buffalo hide, stretched upon a frame."

Skins of the elk and deer were evidently used as coverings for the conical tipi of the native tribes living in the upper Mississippi Valley about the middle of the eighteenth century, according to Bushnell. Farther west, beyond the timbered country, where buffalo were more easily obtained, their skins were made use of, and covered the shelters of

tribes by whom they were hunted. (Bulletin 77, Bureau of American Ethnology, "Villages of the Algonquin, Siouan and Caddoan Tribes West of the Mississippi.")

General Atkinson, who visited the Yankton Sioux in 1825, wrote of their skin-covered lodges: "They cover themselves with leather tents, which they move about from place to place as the buffalo may chance to range."

The Hind Expedition visited the Plains Cree during the summer of 1858, and Henry Youle Hind recorded:

"The Plains Crees, in the day of their power and pride, erected large skin tents, and strengthened them with rings of stones placed around the base. These were twenty-five feet in diameter."

"While living in the vicinity of the Minnesota, the villages and camps of the Cheyenne," writes Bushnell, "undoubtedly resembled those of the Sioux of later days: the conical skin-covered lodge. The conical skin lodge of the Cheyenne resembled that of the other plains tribes, and they must in earlier times, when buffalo were so numerous and easily secured, have been rather large and commodious structures."

Maximilian, who visited the Blackfeet during the summer of 1833, has left a very concise and interesting account of the appearance of their skin tents:

"The leather tents of the Blackfeet, their internal arrangement, agree, in every respect, with those of the Sioux and Assiniboin. The tents, made of tanned buffalo skin, last only for one year; they are, at first, neat and white, afterwards, brownish, and at the top, where the smoke issues, black, and, at last, transparent, like parchment, and very light inside."

A painting of a Piegan camp was made in 1833 by Karl Bodmer, who accompanied Maximilian. It depicts clearly the many skin lodges forming the encampment, with some of the Indians wrapped in highly decorated buffalo robes. Some of the skin lodges are decorated, adorned with painted figures, but the majority are plain.

Maximilian describes one skin lodge, that of a Blackfoot chief, as being between 40 and 50 feet in diameter, very clean and well decorated. Writing of another skin lodge of the Hidatsa, he states: "The white leather tent was new,

spacious, and handsomely ornamented with tufts of hair of various colors, and at each side of the entrance, finished with a stripe and rosettes of dyed porcupine quills, very neatly executed." This must have been a beautiful example of the buffalo-skin tipi.

Maximilian records that the skin tents of the Sioux were generally composed of fourteen skins, the average number of persons occupying each being ten.

Stansbury describes a magnificent example of the tipi of the plains tribes, observed by him in 1855, and it is one of the largest of which any record has been preserved. "It was made of twenty-six buffalo hides, perfectly new, and white as snow, which, being sewed together without a wrinkle, were stretched over twenty-four new poles, and formed a conical tent of thirty feet diameter upon the ground, and thirty-five feet in height."

Arranging the skin covers of several tipis in such a way as to form a single shelter, to serve as a ceremonial lodge, was the custom of many tribes.

In sewing the skins to form the covering of lodges the aboriginal tent makers used sinew-thread, taken from the tendon that runs along the buffalo's backbone. This sinew could be shredded into any desired thickness. The women punched holes along the edge of the skin with bone awls, and either pushed the sinew-thread through the holes with pointed sticks or bones, or drew it through with bone or copper needles. The sinew was used wet, and, when it had hardened, became well-nigh indestructible.

Skin Garments

Early explorers found the American aborigines comfortably habited in frocks or shirts of dressed skins. With needle of bone, thread of sinew and scissors of stone or native copper, the Indian women fashioned the dressed skins into articles of clothing.

Skin garments of the early American Indians are thus quaintly described in Wood's "New England Prospectus:"

"These skinnes they convert into very goode leather, making the same soft. Some of these skinnes they dress with haire on and some with the haire off. The hairy side

in winter they weare next their bodies, and in warme weather they weare the haire outwards.

"They have a sort of mantel made of mose (moose) skinnes, which beast is a great large Deere so bigge as a horse. These skinnes they commonly dress bare, (i. e., remove the hair), and make them wondrous white. And mantels made of Beares skinnes is an usuall wearinge among the natives that live where the Beares due haunt.

"They make skinnes of Mose skinnes, which is the principal lether used to that purpose. They make shoes of deere skinnes very handsomely and commodious, and of such deere skinnes as they dress bare, they make stockings (leggings) that comes within their shoes.

"A goode well-grown deere skinne is of great account with them, and it must have the tail on, or else they account it defaced. This, when they travell, is raped about their body.

"In dressing all manner of skinnes, which they do by scraping and rubbing, afterward painting them with antique embroydering in unchangeable colors."

The most primitive materials used as clothing by the Chippewas were tanned hides, which were used for making garments, according to Densmore in "Chippewa Customs." Densmore further states:

"In early times, the clothing of a woman consisted of a single garment made of two deerskins, one forming the front and the other the back of the garment, the two parts being fastened together at the shoulders and held in place by a belt. To this were added moccasins and leggings. One deerskin was enough for making a single garment worn by a child.

"The usual costume worn by the men consisted of breechcloth, moccasins and leggings. A man's leggings were rather tight and did not flap at the sides. A woman's leggings were wider. A muskrat skin, tanned with the hair on it, was worn as a 'chest protector' by men on hunting expeditions and was occasionally worn by women. This, as well as rabbit skin, was placed inside moccasins to make them warmer. A fillet of fur, decorated in various ways, and with a strip of fur hanging from it, was worn as a head covering in former years."

Rabbit skins were tanned dry, without removing the hair, and were cut in strips, after which they were woven, after the manner of the netting on snowshoes, into blankets. These were alike on both sides and very thick. Rabbit skins were also sewed together in patches to make blankets.

Rabbit skins were hung by the Chippewa women on bushes for several days so that part of the soft fur could be blown away by the wind, leaving the firmer hair intact. Hides prepared in this way were used inside a cradle board and inside children's moccasins; they were also used in the making of children's caps.

Skin Boats

Townsend, writing of the Kansa Indians of 1834, stated: "The canoes used by the Indians are mostly made of buffalo skins, stretched, while recent, over a light framework of wood, the seams sewed with sinews, and so closely as to be wholly impervious to water. These light vessels are remarkably buoyant, and capable of sustaining very heavy burdens."

Lewis and Clerk, in 1804, encountered several hunting parties of the Arikara. "We were visited by about thirty Indians; they came over in their skin canoes, bringing us meat."

"Bull-boats," made of frames of wood with buffalo skin coverings, were once extensively used by the tribes of the Missouri Valley.

Among the miscellaneous uses of tanned skins by the aborigines would be included the stiff buckskin quivers used to carry arrows; the shields of tanned leather; rawhide harness; parchment bags and medicine bundles; ceremonial headdresses, rattles and drums.

LEGEND OF ISLAND PARK

Nile Jurgen Behncke

Out of the traditions of the past there issues an Indian legend which has as its setting the shores of Lake Winnebago and the island, known as Island park, situated in Asylum Bay.

It is the story of the virgin spirit queen—one of the few, from among the many colorful Indian myths, since lost to us, which the living traditions of our aboriginal predecessors have preserved.

Many years ago—according to the legend—at a time then already age-shrouded in Indian memory, there dwelt on an island at the foot of the lake, an old chieftain and his only daughter, Wau-we-te (Spirit Queen).

This old chief was deeply revered by his people for the profound knowledge he evidenced in his leadership of them.

Although his tribesmen abided on the mainland shore of the lake, the ancient sage was ever insistent upon remaining with his daughter alone on his island and never allowed any of his followers to set foot upon its shores.

At each new moon he would guide his bark canoe to the mainland and at night, before the council fire, with the village old men gathered around him, would reveal to them the mandates of the mighty Manitou (God) as these had been imparted to him in the visions that came to him during his nightly vigils at his island home.

Never, on these occasions, had he brought with him his daughter, Wau-we-te. No other eyes but his had beheld her charms. Save for the old fellow's occasional allusions to her loveliness, absolutely nothing was known of her among the tribesmen. Her very existence might have been a figment of his visionary dreams and so she soon came to be regarded by her people as a sort of semi-mortal wood nymph —a mysterious spirit, who perhaps exercised some potent influence on their destiny. Strange tales were whispered about, concerning her, especially among the women of the tribe. There were many who remained of the opinion that she was in reality the old man's daughter but these believed

that he had plighted her to be the bride of the mighty Manitou, and it was for this reason that no one was ever permitted to behold her. Others averred that she was a strange wild creature who consorted with the wood gods and that the butterflies were her children.

After many moons of prosperity and plenty had passed on in the eternal cycle of the seasons, the old man's life was ebbing to its close.

The season was Indian summer time. Glistening mists floated over the lake and the trees on the shore were draped with gleaming frost fronds. It is a time particularly potent with religious significance.

Early one morning, the old man arose and looked over the lake. He saw the pale gold of first dawn spill its sheen on the shining, mist-veiled water. As the blazing face of the sun emerged from beyond the eastern horizon and suffused the whole surface of the lake in its crimson splendor, he believed he beheld reflected in the water the face of mighty Manitou, who then appeared before him, and in a mighty voice spoke to him. The old chief knew, then, that his time had come to journey to the happy hunting ground of his people.

On the opposite shore, sentinel braves, their keen eyes piercing the haze of morning mist, could dimly discern smoke signals issuing from the island of their chief. These were interpreted as a summons for the wise men of the tribe to journey to the island. And so, for the first time, the tribesmen set foot on the mysterious locality and for the first time beheld the beautiful Wau-we-te.

The tribal sages having gathered around his couch, the old man imparted to them his last words of wisdom. When the sun had passed into darkness, he said, his spirit would leave him and journey to the hereafter land.

When the sun had three times passed into darkness, a horde of evil spirits would come from the southland and attempt to carry off Wau-we-te. Mighty Manitou, however, would destroy them and Wau-we-te would be left to rule in his stead. This, he said, was the message of Manitou.

When the shadows of dusk had driven the sun westward to be engulfed by the shades of night, the old chief died and so the first of his prophetic utterances had materialized.

After the sun had three times more repeated its blazing course through the heavens, came the promised invasion. However, Wau-we-te, forewarned by her father's prophecy, had already departed from her island home, and so was not apprehended. And as foreordained, mighty Manitou sent a terrific tempest which lashed the waters of the lake into a turbulent frenzy. Thunder roared as countless thrusts of livid lightning pierced the darkness and struck here and there—in a hundred places in the thrashing water and on the wave-lashed shore. Only the camping ground of the Indians was excepted from this onslaught.

When the next day broke bright and clear, no vestige of the island remained. It, together with its invaders, had been completely engulfed in the waters of Winnebago. It was then that Wau-we-te revealed to her tribe that Manitou had appeared to her on the preceding night and instructed her to lead her people northward along the shore of the lake, where she would again find her island, for he had lifted it out of the water and carried it away to be deposited in this safer location where it would remain forever secure from invasion.

Here, for many moons, dwelt the Spirit Queen and her people in security and peace, for, like her father, Wau-we-te ruled her tribe with sagacity and gentleness, so that no strife or avarice were known to them. Though many braves sought her favor, legend has it that she remained unwedded until the end of her days, for she was the earthly consort of the great Manitou.

For many generations after her death, offerings were brought to her grave on the island and the place was called "Island of God" by the Indians.

It is related in tradition that after her death hatred, avarice, selfishness and war came into the world.

HOW THE STARS WERE BROUGHT BACK TO THE VALLEY

Nile Jurgen Behncke

This story was told to the writer years ago by an old man who lived at the foot of High Cliff at the northeast end of Lake Winnebago.

In the beginning, the stars were the lanterns of the night. They gave light by which the Good Spirits of the Night Growing Season worked—ripening the corn and rice. The lanterns helped them find the fields—helped them to pass through the rows of corn without breaking them.

Among the Good Spirits there was a bad spirit—one who was lazy—one who wanted to sleep. He knew that if the lanterns were gone the Good Spirits could not work—therefore he would not have to work. So he stole the lanterns, put them into a bag and hid them under a large rock in the lake. When he had finished he gave a sigh of relief and prepared for a long sleep.

That night it was dark—the next night it was dark, and so on night after night for a long time.

The good night growing spirits could not find the fields—could not make the plants grow and ripen—winter seemed to be coming, the crops were dying—the Indians feared famine and hunger, they begged that the lanterns be returned.

At last one night a Dream Spirit came to one of the Indian Maidens, telling her where the lanterns were hidden. It told her that with the help of a brave strong youth she could again bring back the lanterns. She searched for a youth, and after days found one brave enough to go into the lake. So on the following morning, as the sun was casting its first rays of light on the western shores, the maiden and youth went to the foot of the great stone cliff—bravely the youth walked into the waters—they closed over him—time passed—the sun crossed the heavens—as darkness descended the maiden's hopes were almost gone—she feared the youth had failed—she was about to leave when she saw the waters part and the youth staggering forward with his heavy load.

She was happy, for she knew that the return of the stars meant food for her people. She greeted the youth with a loud cry of joy. This wakened the evil spirits, who in turn wakened the lazy night growing spirit. In great anger he rushed from his cave to stop the return of the star lanterns. He pursued the youth and maiden up the hill. The youth was tired and the load heavy. He could not struggle long—so the maiden tried to drag the bundle of stars up the cliff. As she climbed, the bundle grew lighter and lighter. But just as she reached the top, the evil spirit grabbed her. Her one thought was to save the lanterns—she threw the bundle from her over the cliff—it opened—it was filled with the silken seeds of the milkweed.

The Gods were watching—the god of the wind quickly came and with his breath blew the seeds out over the lake—they sailed away, higher and higher, until they were lost in the blue of the night.

The youth and the maiden were sad for they thought that all of their work had been in vain—but alas, as they looked heavenward, there again glowed the stars—and they knew that the Great One had changed the milkweed seeds to lanterns.

THE MILWAUKEE HOBBY SHOW

Robert B. Hartman

At the December, 1938, meeting of The Wisconsin Archeological Society it was voted by the members present to join the Hobby Council and to participate in the annual Hobby Show to be held at the Boston Store, Milwaukee, on January 14-21, 1939. President Dr. L. S. Buttles appointed a committee of three members, consisting of Messrs. Robert B. Hartman, Chairman, W. C. McKern, and Herman O. Zander, to arrange for the Society's participation in the exhibition.

At the January meeting of the Hobby Council, held at the Milwaukee Y. M. C. A., the Society joined the Council and made the application for a booth at the show. The Boston Store offered space for the show on the sixth floor of its large West Wisconsin Avenue building. It constructed booths, loaned show cases and provided police protection for the exhibits of the different participating societies. No admission fee was charged and the public was invited to attend the show through appropriate newspaper advertisements and items.

The booth assigned to The Wisconsin Archeological Society measured 20x10 feet in size, and was centrally located. Its furniture consisted of two locked showcases, a table and a chair. In making our exhibit we received the finest of co-operation from the Boston Store management. All of the exhibits were insured. The show was supervised by a fine young man, Mr. W. M. Reed, who also conducted tours of visitors through the exhibits several times every day.

The Committee wishes to express its thanks to the various members of the Society who loaned archeological collections and specimens and freely gave their time to conducting and explaining the exhibits. The following members ably assisted at the booth: Mrs. Theodore Koerner, Messrs. Walter Bubbert, G. M. Thorne, Kermit Freckman, Arthur Gerth, Louis P. Pierron, and Dr. William H. Brown. Public acknowledgment was given to Mr. Joseph Ringeisen, Jr., Mr. Herman O. Zander and Mr. Charles G. Schoewe for the loan of interesting collections.

It is estimated that between nine and ten thousand people visited the show during its continuance. From among these numerous visitors we secured the addresses of many persons interested in Wisconsin archeology, and some of whom may become possible future members of the Society. Secretary Brown sent literature, copies of The Wisconsin Archeologist and membership blanks for distribution to interested visitors.

The exhibit of the Society consisted of stone implements, copper artifacts and pottery. The show case at the front of the booth was approximately 14 feet in length. On its top shelf, left to right, were displayed seven fraudulent artifacts: a serrated obsidian spearpoint, a birdstone, bannerstone, an alligator-shaped stone effigy, a stone fishhook, and a copper spearpoint. The purpose of showing these was to acquaint visitors with the existence in the Society of a committee to detect and investigate fraudulent Indian relics, and to discourage their manufacture and sale. On the remainder of this shelf were two small arrowpoints, 35 Wisconsin "Woodland" arrowpoints, and five Wisconsin "Hopewellian" points, eight "Upper Mississippi" points, and ten "Middle Mississippi" points. On the second shelf were exhibited a hoe blade of the "Middle Mississippi" type, a discoidal of the type once in use by the prehistoric "Middle Mississippi" and "Upper Mississippi" Indians, a fluted stone axe, an anvil stone, five native copper implements (spearpoints, knives and an awl), five end scrapers of the kind used by the "Woodland" group, and three scraper-knives of the "Hopewellian" type. At the extreme right were a series of potsherds, a partially mended vessel and a completely restored vessel. This pottery was of the "Woodland" type.

On the bottom shelf, left to right, were six celts or ungrooved axes of the "Upper Mississippi" and "Middle Mississippi" culture group; two grooved axes; a flat mortar and muller used by the Pueblo Indians of the Southwest, a grooved hammer or maul, and five grooved axes of the "Woodland" type. A framed cache of fifty-three "turkey tail" blue hornstone points was suspended in the center of the rear wall of the booth.

At the left of the booth was another showcase set across a corner. In this case were displayed six wooden bowls and

four wooden ladles made by the Forest Potawatomi Indians of northeastern Wisconsin. On the opposite side of the booth a long table with chair was placed crosswise against the other corner to balance the exhibit. On the table was archeological literature for distribution to visitors.

The exhibit was in every way very successful. By means of it the work and meetings of The Wisconsin Archeological Society received a large amount of very favorable and helpful publicity.

ARCHEOLOGICAL NOTES

Meetings

December 19, 1939.—President L. S. Buttles presiding. The business conducted at the directors' meeting held earlier in the evening was briefly reported on. Mr. H. M. Davis, Juneau, Alaska, had been elected an annual member of the Society, and the State Teachers' College, Oshkosh, an institutional member. Mr. Walter Bubbert had reported on the destruction of two linear mounds on the University of Wisconsin campus in the construction of men's dormitories. This act the directors deemed entirely unwarranted. Secretary Brown had been instructed to write to President Dykstra, the Regents, the State Architect, and the Wisconsin Conservation Commission, expressing the Society's displeasure. Dr. Alton K. Fisher gave a very interesting talk on "Problems in Physical Anthropology in Wisconsin." Mr. W. C. McKern followed with an equally interesting address on "Archeological Problems in Wisconsin." Both addresses were discussed by the members in attendance.

January 16, 1939.—President Buttles conducted the meeting. The election as annual members of V. S. Jackson, Beaver Dam, and Edward Pieschel, Manitowoc, was announced. The deaths of Mr. H. L. Skavlem, veteran archeologist, Janesville, and of Dr. Warren King Moorehead, Andover, Massachusetts, both old and valued members of the Wisconsin Society, on January 5th, were reported. Governor Julius P. Heil was elected an honorary member of the Society. Mr. Robert B. Hartman reported on the plans for the Milwaukee Hobby Show. Mr. Arthur P. Kannenberg gave a very interesting talk, illustrated with lantern slides, on "Excavations at Lasleys Point, Lake Winneconne, in 1939." In connection with this address an exhibit of seventeen trays of stone, bone, horn, shell, copper and earthenware implements from this rich site was made. These were loaned by the Oshkosh Public Museum. Many members took part in the discussion which followed.

February 20, 1939.—President Buttles in the chair. Dr. H. W. Kuhm acted as secretary. The election as annual members of Mary Ann Pripps, Harvey Seibel, Arthur L. Peck, Milwaukee, and Robert S. Zigman, Madison, was announced. A report of the business conducted at the directors' meeting was given. President Buttles had appointed Dr. H. W. Kuhm, H. W. Cornell and T. L. Miller to serve as a nominating committee and report at the annual meeting on March 20th. Mr. R. B. Hartman presented a report on the success of the Society's participation in the Milwaukee Hobby Show, held at the Boston Store, January 14-21. Dr. J. P. Ruyle, President of the Illinois State Archeological Society, Champaign, Illinois, had explained the proposed work and program of the now being organized Federation of Mississippi Valley Archeological Societies. The Society had decided to affiliate itself with the Federation. Miss Mary Ann Pripps then presented a talk on "Explorations of the University of New Mexico Field Party in Jemez Canyon, New Mexico." Her address was very interesting and was illustrated with motion pictures of unusual interest and quality.

Members

Dr. Warren King Moorehead, archeologist of national distinction, died in Boston, Massachusetts, on Thursday, January 5th. He had been for a number of years a director of the Department of Archeology of Phillips Academy, Andover, Massachusetts. Last June he retired from this position. He was a Past President of the Central Section, American Anthropological Society, and during its continuance an active member of the Committee on State Archeological Surveys of the National Research Council, Washington, D. C. He conducted during the years of a long and busy life, archeological investigations in many states—in Arkansas, Georgia, Illinois, New York, Pennsylvania, Maine, and others, making important contributions to archeological knowledge, and was the author of numerous books, pamphlets and reports to be found in libraries in every part of the country.

Dr. Moorehead was probably acquainted with a larger number of American professional and amateur archeologists than any other archeologist in the country. His publications and addresses inspired in thousands of young men and women throughout the country an interest in American archeology. Some of these have now become leaders in this great field of scientific research and investigation.

When the Wisconsin Archeological Society was founded he was one of its firm friends. He attended meetings of anthropological societies held at Milwaukee and Madison, where he was well known. The Ohio State Archeological and Historical Society has published an account of his life and activities. We also wish to deposit a palm on the bier of a greatly beloved American anthropologist.

Col. Marshall Cousins died at Madison, on Tuesday, February 28, 1939, of injuries suffered as a result of being hit by an automobile. Colonel Cousins had been prominent in both military and banking affairs. He was a native of Eau Claire. He served one term as a member of the state legislature, and was a bank officer in his home city for twenty years. He served with a Wisconsin regiment in the Spanish American war and gained the rank of major in service in Puerto Rico. During the World War he organized and commanded the Sixth Wisconsin Regiment, until discharged for disability while training in Texas. Under Governor E. L. Phillip he was appointed State Banking Commissioner. That office he held for five years. All through his life Col. Cousins was interested in state history. He was for years a member of the Wisconsin Archeological Society. He was President of the Wisconsin Historical Society at the time of his death.

The Logan Museum, Beloit College. has published a particularly valuable and finely illustrated report. Prehistoric Habitation Sites in the Sahara and North Africa, by Alonzo W. Pond, M. A. This book gives a comprehensive description of the work conducted in Africa by Mr. Pond during the years 1925 to 1930 for the Logan Museum. During these years the author conducted investigations and studies of various habitation sites in the Sahara and the coastal and interior regions of Tunisia and Algeria, with rich results. "From the data made available, it seems certain that the North African field was a foundation head of the Paleolithic cultures. from which as a center influences moved over into Europe." The author says: "In the preparation of this paper approximately 70 000 tools of flint and bone, in addition to some 700.000 rejects (flakes, blades. etc.), have been handled many times. The material. including the Chapius collection. comes from a large part of North Africa, ranging through the Sahara

from the Niger to the Mediterranean, and from the Department of Oran through Tunisia. Some material from the Libyan Desert is also included." The rich collection of mollusca made from the shell heaps or escargotieres by Mr. Pond, was studied and described by Dr. Frank C. Baker of the University of Illinois, and the mammalian remains by Dr. Alfred S. Romer of the University of Chicago. The text of this valuable monograph is profusely illustrated with photographs of the material collected during these extensive investigations. We congratulate Mr. Pond on the success of his investigations and on his fine report of their character. We are proud of his membership in the Wisconsin Society.

The Douglas County Historical Society Museum at Superior was opened to the general public on Monday, February 27th, by its Director. Mr. Gerald C. Stowe. Excellent descriptions of its collections of Indian, pioneer, military, marine, lumbering and racial history material appeared in both the Superior and Duluth newspapers. This museum is already beginning to work with the local schools. and is receiving the assistance of many individuals and local organizations. Its very active director is receiving the congratulations of many friends at home and throughout the state for what he has accomplished in installing this most important of northern Wisconsin museums in its new home in so short a period of time. Wisconsin friends are cordially invited to visit the Superior museum.

Secretary Brown has been honored by being appointed the Wisconsin representative of the National Advisory Board of the National Gallery of the American Indian, Radio Citv, New York This national organization is sponsoring and encouraging American Indian art.

Four interesting papers in this issue of The Wisconsin Archeologist are contributed by three members of the staff of the Oshkosh Public Museum—Mr. Nile J. Behncke. its director; Mr. Ralph N. Buckstaff, one of its curators, and Mr. Arthur P. Kannenberg, archeologist.

At Janesville an opportunity presents itself of acquiring the old post office building and converting it into a municipal museum. Local organizations might unite in bringing this about. Janesville needs a good museum, the city is rich in historical, anthropological and natural history collections.

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Of the 38 volumes of The Wisconsin Archeologists, 20 volumes were published in the old series and 17 in the new series. Most of the quarterly numbers are in print and may be secured by addressing Charles E. Brown, Secretary, State Historical Museum, Madison, Wisconsin. Price, 60 cents each.

A table of contents of all publications to and including Volume 7, New Series, may be obtained from the secretary. A list of publications for the last eight years, Volumes 8-18, New Series, can also be obtained from him.